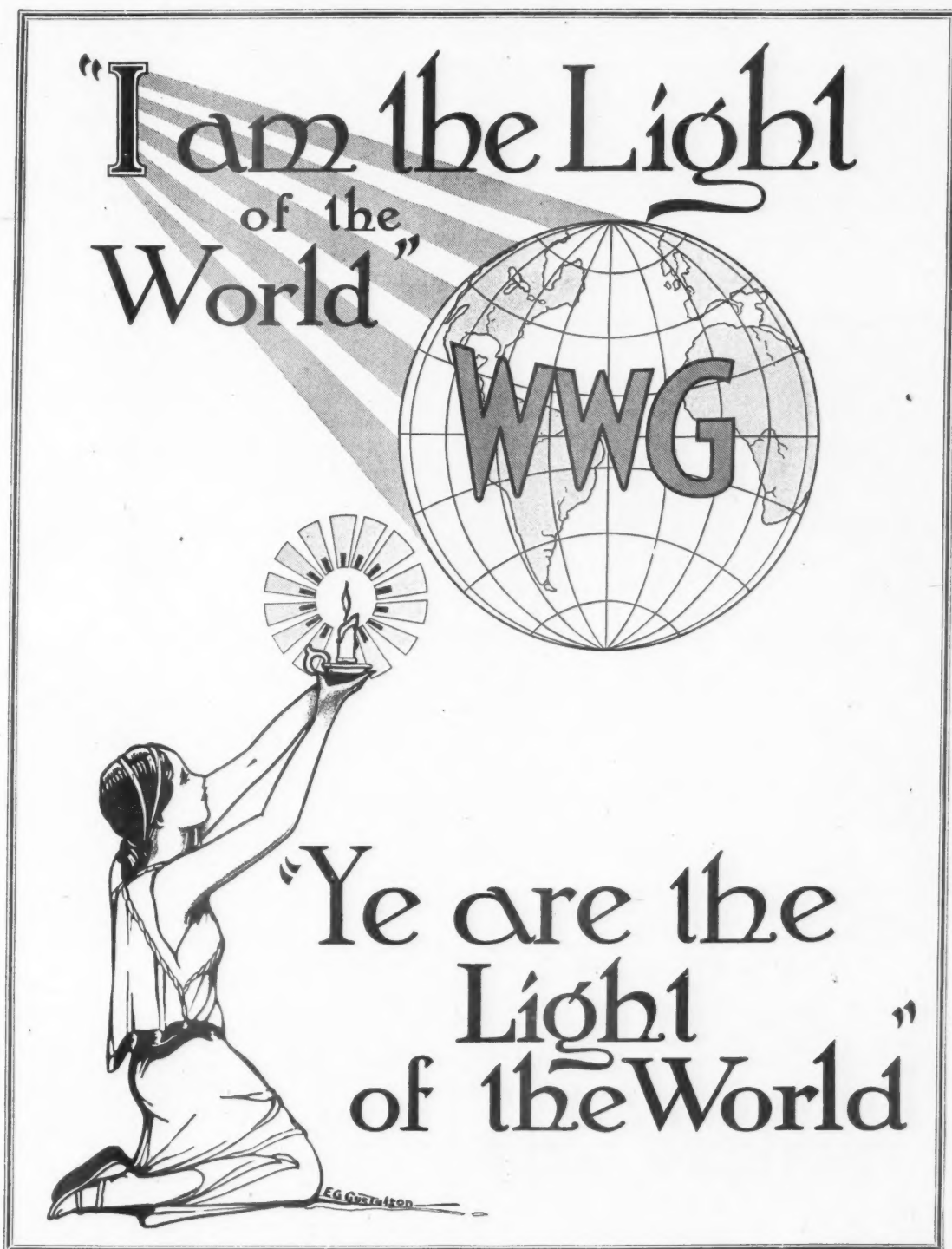


NOV 4 1930

# MISSIONS



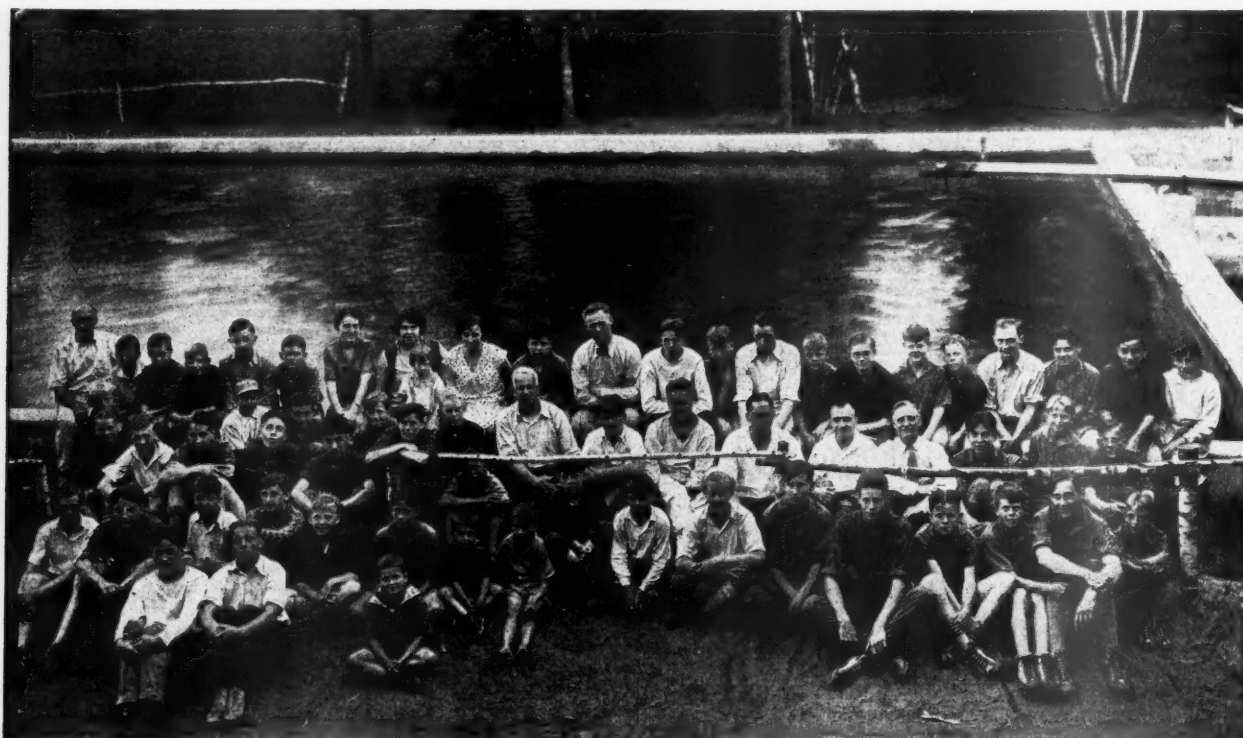
NEW POSTER OF THE WORLD WIDE GUILD.

# Scenes from Three Royal Ambassador Camps

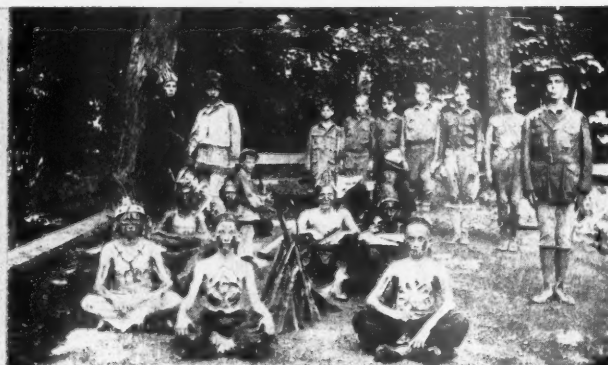
See pages 598-616



BOYS AND COUNSELLORS AT CAMP NA-WA-DA-HA, BEDFORD, INDIANA



BOYS AND LEADERS AT CAMP RAINBOW, CONNECTICUT, ON THE HARTFORD Y. M. C. A. GROUNDS



ORCHESTRA LED BY REV. FRED WHITE, AND MARCUS WHITMAN DRAMATIZATION AT CAMP NEYORACA, NEW YORK

## QUESTION BOX

(Answers found in this issue)

1. Who "have made for themselves a unique place among Christian movements"?
2. What is said to be "one of the most promising elements in our denominational horizon"?
3. What did the Porto Rican children ask when they were first given milk for lunch?
4. What was the attendance at Ocean Park camp this year as compared with 1927?
5. How many books were read by Crusaders last year?
6. On what field were young people's gospel teams responsible for 26 conversions?
7. What is the purpose of the R. A. Camp movement?
8. How many missionaries have been recruited from Guild ranks?
9. How many mission study classes were reported last year?
10. What are *muhjiks*?
11. What are described as "the chief training camps for local church leaders"?
12. How many R. A. chapters, and how many boys are reached by them?
13. Who have contributed \$126,773 to the denomination in nine years?
14. How will February 20, 1931, be observed?
15. It is said that 1% of the population controls the life of the remaining 99%—where?
16. What did the Chinese soldier say "defied photography"?
17. What is called "the farthest east of all American schools"?
18. Where was an anti-alcohol manifestation recently put on by the school children?

## PRIZES FOR 1930

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

For correct answers to 16 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to *Missions*. Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which the answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1, 1931, to receive credit.

This contest is open only to subscribers.

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VOL. 21

NO. 10

# MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 152 MADISON AVE., NEW YORK CITY

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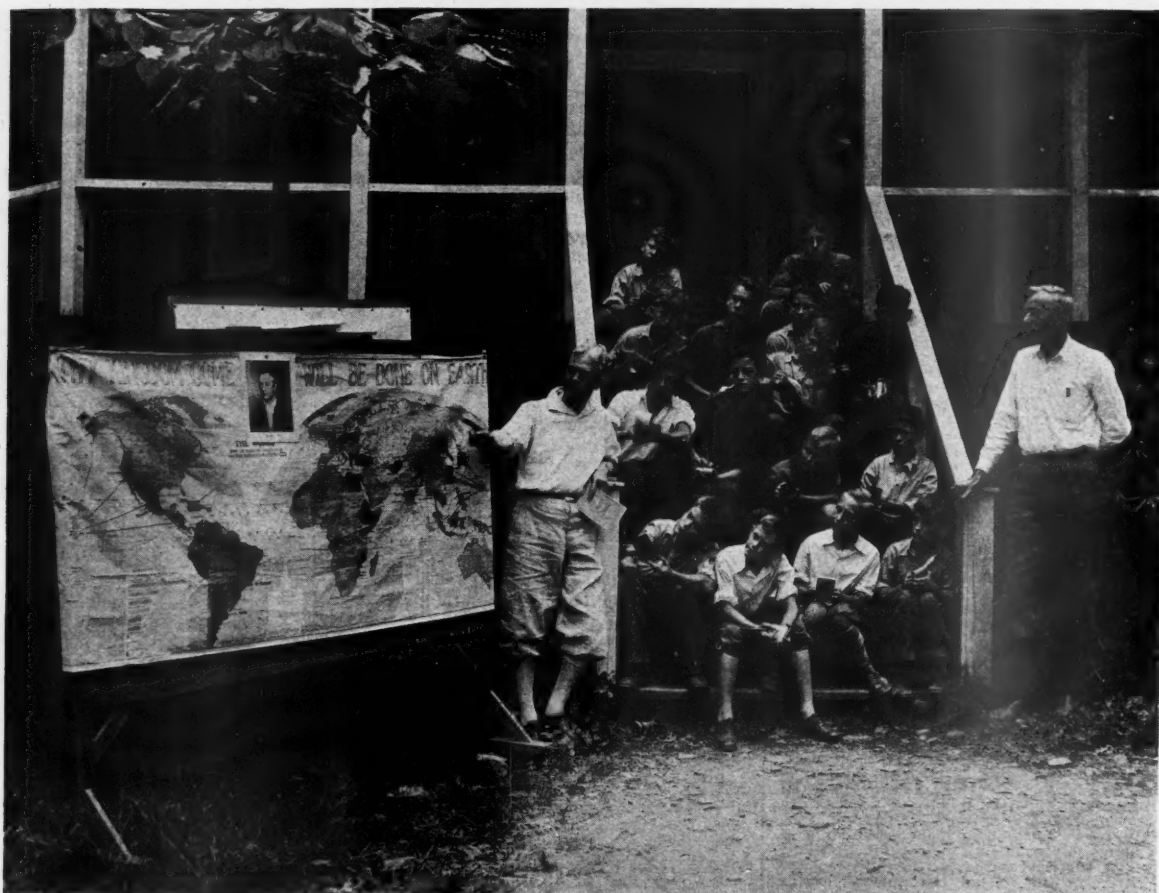
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ABOVE: ENJOYING THE SALT WATER POOL AT OCEAN PARK CAMP, MAINE. BELOW: DR. F. W. GODDARD OF EAST CHINA AND REV. F. L. CARR WITH THE CLASS IN MISSIONARY HEROES AT CAMP CAESAR, WEST VIRGINIA



# MISSIONS

VOLUME 21

NOVEMBER, 1930

NUMBER 10

## In the Vestibule of the November Issue



MISSIONS for November carries out a long contemplated purpose to let the Baptists and all who will know what a wide-awake and significant movement the Board of Education has been fostering in its Department of Missionary Education. MISSIONS is the organ of the World Wide Guild, the

Royal Ambassadors and the Children's World Crusade, and it has had much to say about these intrinsically interesting organizations. But it has never presented the story of the Department of Missionary Education as a whole, with exposition of its aim and accomplishment as a foundation-laying, essential and integral part of the church, and with a proper historical background and setting in the church life and program. The fact of the fifteenth anniversary of the Guild makes this an appropriate time to give a more complete and succinct sketch of the Department than has yet been made. At the same time unusual attention has been paid to the new and attractive feature of the R. A. Boys' Camps which have caught the imagination and fancy of others as well as of the boys. We are presenting our readers therefore with the story in detail of the young life movement which we believe holds most of promise, both for the development of Christian character, training in leadership, and missionary knowledge and interest, for the future of our denomination.

But there are other features in the issue, all noteworthy. You will not often find such a realistic account of a home mission evangelizing trip as Dr. Stockton gives, showing how false is the idea that frontier and pioneer mission work is a thing of the past. Dr. Franklin in vivid narrative gets us into West China, through the dangerous gorges of the Yangtze. Bandits are within range but he is not disturbed. Mr. Lippard goes with a party to Russia and writes entertainingly about it under the title "Building a New Type of Civilization." It is undoubtedly an interesting country and very little

is actually known as to the real conditions. He seeks to tell impartially what he saw, while realizing that he saw chiefly what he was meant to see and heard what he was meant to hear. What he did not find was a happy people.

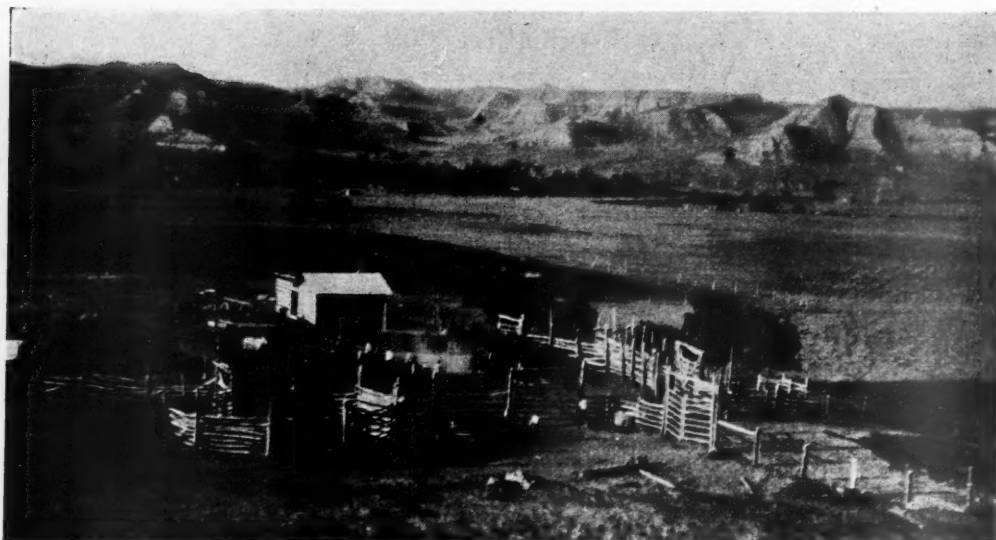
The editorials call our thought to Thanksgiving, then consider the Department of Missionary Education as a denominational asset, and the pages that follow are filled with picture and description. Dr. Hill, a real leader who has been in charge from the first and is chiefly responsible for the ideas and policies and plans so successfully followed, writes of the organization, denominational change in attitude, educational policy, the missionary education outreach, and the enlarging future. Miss Huston describes the new methods in missionary education—the mission study classes and church schools, reading contests, summer conferences and leadership training, this being her division of the work. Mr. Carr, Field Secretary and Dean, tells of "A New Factor in Our Denominational Life," by which he means the Boys' Camps, concerning which he is frankly an enthusiast. The Editor reports "Two Live Days in Camp with Baptist Boys," which put him in Mr. Carr's class. Coe Hayne, who was a Counsellor, writes of "The Camp as a Mutual Training Ground," as good for the leader as the boy. Details of the camp life follow, and brief accounts are given with pictures of other camps started, as far as these could be obtained.

Then Miss Alma Noble, its directing spirit, briefly recites the history of the World Wide Guild; Miss Mary Noble, leader of the Children's World Crusade, tells of its remarkable progress; and reports are given of many house parties and conferences from coast to coast. It is all a revelation of abounding life. The remaining pages are equally full of live matter. "Looking Forward in Home Missions;" "The January Mail Box;" field news with thrills; forum programs; tributes to departed missionaries; stories for the juniors—not a dull page or paragraph. And Mr. Case's second part of "Pigs, Rice and Religion" had to go over to December at that!

## Ten Days Touring in a Colporter Car

BY FRED E. STOCKTON, D.D.

*General Superintendent, North Dakota Baptist State Convention*



A HORSE RANCH ON THE LITTLE MISSOURI



HE alarm-clock got me up at 4:30 and an hour later I am on the train starting to spend ten days of my vacation with our two colporters. In the middle of the afternoon I reach Dickinson, 310 miles west of Fargo. The plan is to work north along the western rim of the state through the old Indian and buffalo country, and later the great ranch and cattle country. Today it is largely wheat with still some cattle ranches. This is the enchanted "Bad Lands" section of the state, full of scenic beauty, historic interest, and missionary challenge.

At Dickinson I am met by Colporter Rev. C. F. Brown and taken to his home to greet his wife and three children. Then we are off for Fryburg where a meeting is announced for tomorrow, which is Sunday. The speedometer registers 70 miles when we turn in for the night. We made seven calls. The first stop was at the Shaffer Silver Fox Farm.

Supper time found us down in Painted Creek Canyon with Neal Goins and his family. They treat us to cold-packed young turkey, fit for preachers and kings. Mr. Goins, an ex-service man, is the superintendent of the Sunday school. His wife was formerly a schoolteacher. Mr. Goins with several others was recently baptized by the Colporter. When I remarked to Mrs. Goins, "You do not need to fear the autos for your three boys down here," she replied, "No, but we have something worse—rattlesnakes."

Today is Sunday and another very hot day. There

is no church of any name in this village. We voted to circulate a charter-membership list for a Baptist church and to have an all-day organization meeting September 28.

After dinner we speed away forty miles north to Grassy Butte for the closing service in the Baptist Gospel Tent. The Colporter and the Convention Missionary, Rev. O. S. Jacobson, have been holding forth in the tent for nearly a month. During the daytime they call far and wide at the ranch and farm homes. Each night before the meeting they climb to the top of Grassy Butte for a quiet service of meditation and prayer. Colporter Brown and I follow this custom for the closing night and pray for the score and more of names on his prayer-list. For some of us hereafter this will be "Prayer Meeting Hill."

One hundred and thirty are crowded into the tent tonight and many more are on the outside. Some have driven over twenty miles to attend. Among the Russians there are those who can understand only "a little" of what the Colporter says.

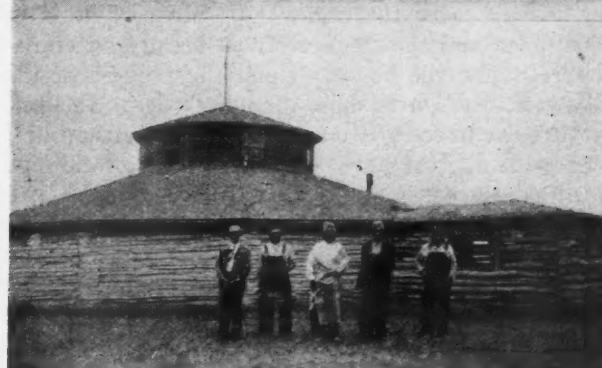
By Monday noon the tent is down and stored and we take a drive out twenty miles on the divide along Fredeen Creek Canyon. From our elevation we have a wonderful view of the Bad Lands, the Little Missouri River, and Joe Wood's ranch on the flats, where the Colporter has been the only preacher on the place for twenty years. Then we drive back and down around the southern slope of the Killdeer Mountains to the Diamond C Ranch. At one time,

when Mr. W. T. Richards operated this ranch, it covered 117,000 acres and was one of the largest in the state.

Here for unknown years the Indians pitched their camps beside the great spring which they called the Falling Waters of the Tah-ka-ho-kuty. Six tribes of the Sioux nation were camped here and were drying their buffalo meat when General Sully with 2,200 soldiers appeared on the horizon July 28, 1864. The 6,000 Sioux warriors confident of their strength rode out to meet the troops. They were, however, driven steadily back all day long, and when the cannon on Crosby's Butte began to drop shells into their camp, the Indians were terror-stricken by the guns that "shot twice." They fled with their families into the mountains leaving all their belongings. The soldiers entered the deserted camp and burned the teepees, tons of meat, and countless buffalo robes.

Fifty years after this battle, the greatest battle with the Indians in North Dakota, our own Rev.

Today is Tuesday and we drive through the pastures and across Dead Man's Gulch to Oakdale Post Office. (I wish I had counted the scores of wire gates I opened and closed in those ten days.) Here we climbed up through Elephant Pass to the top of the Killdeer Mountains. From this elevation the Colporter pointed out to me many homes and villages in his extensive parish.



ABOVE: DR. STOCKTON AND THE "WOOD HAWK" BY HIS HOME ON THE BANKS OF THE MISSOURI RIVER. BELOW: A MODERN ARIKAREE LOG MEDICINE LODGE. MEDICINE MAN, SKUNK HEAD, CENTER; COLPORTER THORLAKSON AT LEFT



ABOVE: ADOLPH LARSEN, THE VILLAGE BLACKSMITH, AND SUNDAY SCHOOL SUPERINTENDENT, SANISH, N. D. BELOW: COLPORTER B. H. THORLAKSON WITH HIS FAMILY AT STANLEY, N. D.

Bruce Jackson of the B. M. C., at that time pastor at Bismarek, visited this battle-field with Mr. Fish, curator of the State Historical Society and also the Superintendent of his Sunday school. There they set up Government Markers above the graves of the soldiers killed in the battle. This historic ranch is today in the hands of a good Russian Baptist, Mr. Dvirnak and his family. The Colporter baptized four of his boys a year ago.

At dinner time we were at the house of another Mr. Brown. These Colporters know where to go to eat and where to get what they want to eat. Mrs. Brown is the superintendent of the community Sunday school, where the Colporter frequently preaches. She was today helping in the harvest field when she came upon a rattlesnake. Mrs. Brown stood by until her husband came around the field with the reaper and then Mr. Snake forfeited his rattles. She said, "He played fair for he gave me his warning."

In the afternoon we visit two very different homes. The first can scarcely be called a home. It is back about a mile from the road in the bush at the base of the mountain. Only a Colporter would be able to find it, a little loose-boarded shack without lath or plaster. The sunlight, the rain and the snow can stream through the great open cracks in the walls and roof. Here live a mother and her brood of five hungry-faced little children. On the fly-covered table lay a dry loaf of bread at which they had been





MANDAN INDIAN EARTH LODGE, NEAR ELBOW WOODS, NORTH DAKOTA

hacking. Twice the Colporter has visited the shack, his car loaded with clothing and food.

At the other home live Mr. and Mrs. Davis, elderly people. They are pioneers and still live in the sod house which Mr. Davis built twenty-three years ago. It is said to be the largest sod-house ever built in North Dakota. It measures 30 by 35 feet on the outside and has walls 31 inches thick. The gumbo walls are neatly papered and great bouquets of garden flowers cover the organ-top. Mrs. Davis is in the kitchen and the smell of fresh bread and cinnamon rolls fills the house. Upon the request of the Colporter, Mr. Davis shows us his garden. Imagine my surprise to see a two-acre garden more than half filled with a great array of many kinds of flowers. This western man stays in his sod house, but he lives in his garden of flowers.

We are back on the evening for a second night at the Diamond C. In the stillness of the evening Colporter Brown makes the hills echo with gospel hymns played on his trumpet. Sixty-six years ago Sully's military band played a concert under these same oak trees. After supper Albert Dvirnak, a lad of sixteen, played the organ while the other three boys, the two girls, Colporter Brown and I sang together some of the familiar hymns. Again how different from the scene of other days when the room was full of cattle-owners and cow-punchers.

We are up to eat with the family at an early breakfast. Today we are to visit a Russian community and the little inland cow-town of Fayette. How like a picture is the old sod post-office and the other low flat-roofed shacks strung along the one dirt road. The large horse rail is still there over which the cowboys flung the reins of their ponies. Mrs. Little gives us a cordial welcome. We drive over to the Fayette Russian Baptist Church at noon and have dinner with a Russian family living near the church. Here we strike our first rainstorm and muddy roads. It is nearly supper-time when Colporter Brown and I return to Grassy Butte where I am met by Colporter Rev. B. H. Thorlakson, who is to be my guide for the next five days.

After supper we pull out for Watford City, making several calls on the way. We cross the Grand Canyon of the Little Missouri. A beautiful winding highway down through this canyon has recently been

built by the Federal Highway Department at the cost of \$80,000. We pause at the Roosevelt Memorial Bridge to read the inscription on the name plate. Along this same river the great President once lived as a cowboy. The words are his: "The test of a man's worth to the community is the service he renders to it, and we cannot afford to make this test by material considerations alone." At the farther end of the bridge live Mr. Chaloner and his family of young people. For many years he operated the ferry across the river before the bridge was built. A week ago the Colporter held a Sunday evening service on this beautiful spot deep in the canyon. Up on the divide we stopped for a moment at the schoolhouse where former Colporter C. J. Hill organized a Sunday school some years ago.

We stayed in the hotel last night and did not have to get up early this morning for breakfast. Today we made many more calls. The people were all strangers to me but they all know the Colporter. Everyone has a smile and a welcome for him. He knows no credal or national barriers. He finds all kinds of folks, good and bad, rich and poor, and all sorts of religious faiths from Mormonism to atheism. The children are his special friends. You should see the smiling faces of Norman and Joseph Iverson as they come racing back on their horse from the mail box when they see the Colporter drive into the yard.

It is nearly noon when we reach the Lewis and Clark Bridge across the Missouri near the town of Williston. The great explorers camped near the site of the bridge April 22, 1805. We turn west and follow the river up to where old Fort Union once stood. This Fort was established in 1828 by the American Fur Company, at that time controlled by John Jacob Astor. It was for forty years the center of the fur trade for hundreds of square miles. Here was stationed Kenneth McKenzie, "the King of the Missouri," who reigned in feudal splendor. In 1833 Maximilian, Prince of Wied, a Prussian nobleman, and the artist Charles Bodmer visited the Fort to study and paint the plant and animal life of this region. They were soon followed by George Catlin,



E. B. LARSEN RANCH BUILDINGS ON THE BIG BEND OF THE MISSOURI RIVER

known today for his two volumes of Indian paintings and descriptions. Ten years later John James Audubon spent two months at the Fort to collect materials for his books that today are almost priceless.

We also spent an hour at the site of Fort Buford a few miles down the river. Captain Rankin and his company of heroic men had a stormy time fighting the Indians while they built the Fort in 1864. Following the Civil War General W. B. Hazen with his bride came up the Missouri by boat to take command of the Fort. After the death of the General, Mrs. Hazen became the wife of Rear-Admiral Dewey of Manila fame. Sitting Bull, whose name had been a terror for fifteen years, came down to this Fort and surrendered July 19, 1887. With him were 187 of his half-starved followers. Here we visited the old military cemetery and the commandant's headquarters, still maintained by the Mercer family as a home and a museum.

We were late in reaching the little Trenton boarding house ten miles down the river where we had spoken for dinner on our way to visit the forts. No one answered our knock, so we ignored the dog and walked in to find a stewed chicken dinner under the table-spread. We were about to leave a card of thanks from "Two hungry preachers" when the lady of the house returned and we left something more than a card.

Night found us in the hospitable home of Mr. and Mrs. Stice in Williston. These Baptist people in a town without a Baptist church are very happy when they have Baptist preachers as their guests.

We are off today for the Nesson valley and the Grinnel Flats still farther down the river. Here we find a beautiful farming country extending along the river for some twenty miles and from two to ten miles wide. We have an interesting conversation with the Lutheran Sunday school superintendent over some of his religious problems. We drive down by the Big Viking oil well. Drilling has stopped at 4,300 feet because of present lack of funds. The prospects for oil are said to be good. I met an interesting man today, an old "wood-hawk" as the men who cut the wood for the steam boats were called. He could tell many thrilling stories of the old steamboat days and of narrow escapes from the Indians. This old man, now 76, claims to be an atheist, but he welcomes the visits of the Colporter.

We drove for many miles today along the historic old mail route. Such fearless men as "Yellowstone Kelley" and many others carried the mail from Fort Buford to Fort Stevenson, and then either west to Fort Totten and St. Paul or south to Fort Sully and Sioux City. By the side of this trail lives the Timmel family. An appeal came from Mrs. Timmel some years ago to the Publication Society asking for some one to come and preach the gospel in her neighborhood. Dr. Main sent the letter to my office and soon the Colporter came and preached again and again.



DR. STOCKTON BIDS GOODBYE TO REV. C. E. WAKELAM OF STANLEY

We are guests tonight in the Van Hook Hotel, operated by Baptist people, Mr. and Mrs. A. J. Cozens. The speedometer says we have covered 150 miles today. After supper we have a meeting of our little church at the schoolhouse and lay our plans for the fall and winter.

Today is Saturday, and again we cross the Missouri River into McKenzie County, the largest county in the state, with an area equal to the state of New Jersey. The bridge here is named for Verendrye, the French explorer who came into this section in 1738 on his search for the Great Ocean. We visit Charleston, where Colporter Thorlakson frequently preaches in the town hall that is used on Saturday nights for a picture show and a dance. After our dinner at a farmhouse we recross the river and go down into the Big Bend country where we have a number of Baptist families. We called at the beautiful E. B. Larsen home. Mrs. Larsen was baptized by the Colporter last summer. She is the superintendent of the rural Sunday school. We stop Mr. Halvorson in the wheat field with his tractor and combine to tell him about "the meeting in town tomorrow." He, too, along with many others was won to Christ last summer by the Colporter.

Sunday morning I preached at Sanish and the Colporter in Van Hook, and in the evening we changed around. Following the morning service in Sanish the church voted to rent its rented storeroom to the Catholics for early morning mass. We might mention that at Grassy Butte a Catholic lady gave us free use of the land where the tent was pitched, across the street and in front of her own church.

This is Monday and our ninth day out. We have had another interesting day. First, we visited the Congregational Indian Mission at Elbow Woods. Dr. C. L. Hall served as missionary here for over half a century. He and his bride came up the river on the same boat that carried supplies to Custer. We had dinner at the Indian Agency. With us at the table sat Tom Enemy, a nephew of Sitting Bull. We asked him how long he had been at the Agency. He answered, "The government has been working for me for thirty years." That is looking at it the other way and perhaps the right way.



After dinner we drove to Nishu Post Office, where the Arikaree Indians were to stage their tribal ceremonies for Professor Gilmore of Michigan University. In place of the old mud medicine hut they have erected a many-sided log hut. Here we met Rev. Abraham Strieley Horn who has been serving his people as an Episcopal missionary for thirty years.

In the evening we were at Roseglen and had another fried chicken dinner with Mr. and Mrs. Beam, Baptists who came from Missouri. Then we went over to the church for a service. A recent hail storm had struck the church, breaking nearly all the win-

dows on one side and badly battering up the new coat of paint. There was no hail insurance.

This is the final day and we are off for an early start in the morning for Stanley, the home of Colporteur Thorlakson. His wife and three beautiful little children give him a real welcome home. I ate dinner with Rev. C. E. Wakelam of Stanley, the only Baptist pastor we saw in the ten days. We have a short conference with a few of his members and I am off on the Oriental Limited for Fargo, 340 miles away. And then, home again, after midnight, a tired but a wiser man.



## A Hospitable Land and a Friendly People

*Sketches of the remote West China Mission Field, being the fifth in Secretary Franklin's travel narratives covering his extended missionary journey in the Far East*

BY JAMES H. FRANKLIN, D.D.



**S**IXTEEN days ago I arrived at Suifu, the first station one reaches in our West China Mission on the journey up the Yangtze, 1550 miles from Shanghai. Having made the journey from Nanking in fifteen days, which seems to be something of a record for missionary travel, I arrived ten days ahead of my schedule. Suifu, with a population of 150,000, is another city whose old Chinese life has been very fully preserved, although in recent years some of its streets have been widened into real thoroughfares and many of its shops show large supplies of foreign goods. It sits high on the tongue of land at whose tip the bluish waters of the rapid Min River from the north flow into the yellow Yangtze. High hills, graced with pagodas, temples and many trees are on every side, and low mountain ranges are visible in the distance. Its location is unusually picturesque.

One cannot be long in Suifu without realizing that there the old Chinese customs are strictly in vogue among the masses and that old thought still controls their minds. This is largely true of all cities in the interior of China, but in the far west one becomes conscious of a density of superstition, (especially belief in demons and evil ideas of the practices of foreigners) greater than is usually met in those areas long exposed to frequent contacts

with the outside world. Yet I found a friendliness on the part of the people that lacked nothing, and I cannot now recall a visit to any mission station where the native Christians, young and old, were more fraternal or more obviously eager to receive anything the visitor might be able to give to their minds and hearts.

A few years ago "a friend" in America manifested a special interest in West China and provided a large sum of money for the erection of much-needed buildings in our work in Szechuan Province. I knew that about half of the friend's gift had been used at Suifu, but was hardly prepared to find such splendid buildings as have been erected there under the direction of Mr. W. R. Taylor, who has served so ably as Mission builder for some years. I cannot think of another interior station anywhere on our fields with quite such imposing and well-constructed buildings as have been provided for some of our work at Suifu. The large hospital and dispensary of the General Board, now nearing completion, are probably the best buildings of their kind west of Hankow, nearly a thousand miles down the Yangtze River. The equipment of the hospital of the Woman's Board, for women and children especially, is smaller but most attractive. Dr. C. E. Tompkins and Dr. Chaung, Chinese Christian graduate of the Medical Department of the West China



Union University, are happy at the prospect of leaving the old and altogether inadequate hospital for men and occupying the splendid new buildings. One day when I went with Dr. Tompkins through the hospital and saw how he gives himself without stint to the diseased and wounded Chinese, under conditions that are often repulsive, I wondered how he could keep at it year after year. When we left the hospital we found perhaps seventy or more of the lame, the halt and the blind of Suifu at his street-dispensary doors. It reminded me of how in other days the people were found waiting for the Great Physician.

I was deeply moved again when I saw what Dr. Emily Bretthauer, Miss Francis Therolf and their competent Chinese nurses are doing for women and children in the splendid but small hospital of our Woman's Board. Dr. Bretthauer won my admiration when she was at Hanyang about twenty years ago. It was there she found the Chinese lad, Herman Liu, now president of Shanghai College, and put him into school. A week ago we were sitting in her home in Suifu and she had been telling me of how the Chinese mothers in all that section are terrified by the fear that evil spirits or demons will snatch away their new-born children, for so many babies do die of lockjaw on account of infection at birth or soon thereafter, due to ignorance and unsanitary conditions. Fifteen years ago when Dr. Bretthauer went to Suifu no Chinese mother would accept the help of the "foreign devil" when a babe had come to her. Eventually several did accept, and not one of the babes died of the "seven-day convulsions," as the Chinese call the lockjaw that takes off so many infants. Gradually others called for help, and *last year under hospital supervision four hundred mothers brought as many babes into the*

*world without a single death from lockjaw.* Thus belief in evil spirits is being shaken in a few hundred hearts. Now it is nothing uncommon for mothers to tell others that if they will hasten with their babes to the Christian hospital a treatment can be had that will break the power of the demon that brings lockjaw to infants. "I can guarantee it," said one mother to another. Even while Dr. Bretthauer and I were talking, Miss Tang, the head Chinese nurse, came running in with a babe, born an hour earlier somewhere in the city and rushed to the Christian hospital by a father who had heard that there they knew how to defeat the demon of lockjaw, lurking in homes to grasp the little babes. I could write a long story on this subject, and my pencil tugs away in a desire to do so, but that story must await a quiet hour, and quiet hours are not numerous for a secretary on a visit to mission fields.

My Suifu home was in the home of Mr. and Mrs. W. R. Taylor, who did everything for my comfort. Often we spoke of the four dear boys and girls whom I called to see in the home for missionaries' children at Granville just before I sailed. My "office" at Suifu, which I found time to occupy only occasionally, had been the children's schoolroom. I have just one unpleasant memory of my stay in the Taylor home. Conference or conversation usually kept us up late, and almost every night at eleven or twelve o'clock when I retired I could hear a voice wailing loudly somewhere in the neighborhood. One morning at breakfast I asked its meaning and was told it was some woman mourning in her home or at a grave on account of the death of her husband or child—some woman who had found nothing in the life and beliefs around her to give her comfort in such an hour. Night after night I heard the dismal wailing. I can't believe that "their



WASH DAY ALONG THE YANGTZE RIVER IN WEST CHINA

religion is good enough for them." But let me turn to another picture in the same home.

It is Wednesday afternoon. Mrs. Taylor has invited forty or fifty mothers to come in, as she frequently does, for a social hour in her home. This time she asked me to speak to them, through an interpreter, before the cake and tea were served to the mothers. I tried to tell them how in Christian lands we think mothers are entitled to the place of greatest honor and affection, and how we believe that "the hand that rocks the cradle is the hand that rules the world." I told them too how Jesus dignifies womanhood by His teachings. One thing led to another and I told them about my own mother and my boyhood home, then about my wife and little girl and something of our own home life. The meeting proved to be one of the best I ever enjoyed on the mission field and the presence of some of the mothers at other meetings when I spoke seemed to indicate an interest on their part.

While I was at Suifu, Pastor T. Sang and Missionary D. C. Graham had invited inquirers from the outstations to come into Suifu for a week of special meetings. About seventy-five were present, and the number would have been considerably larger but for the activity of robber bands and bandits in the rural regions. Speaking to such inquirers tests one's ability to preach the gospel in terms so simple and direct as to give light to those who have small conception of ideals that are commonplace to us. The church services at Suifu on the two Sundays I spent there were well attended, about two hundred or more being present each time. Possibly two-thirds of the audience were students from our several schools, but the hope of the church at Suifu is in its young people, and in the students.

It has long been believed that capable spiritual leadership for churches in China can rarely be secured until there is a second or third generation of Christians, unless perchance a person is converted very early in life and in youth is under Christian tutelage. My observations convince me that in general the opinion is correct. Adults who are snatched out of the sea of dark superstition find it difficult to shake off all the pagan fears and ideals. On this journey I have come to a fresh appreciation of Peter 2:2, "As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." And of Paul's "My little children, of whom I am again in travail until Christ be formed in you." Again and again at Suifu I thought of the believers there as "babes in Christ," for nearly all of them, including a large proportion of their leaders, are first generation Christians. That is necessarily true on most comparatively new fields. The lack of second or third generation Christians gave cause for question as to the heavy responsibilities now being carried by some of the leaders. Just then I visited the beautiful kindergarten conducted

by Mrs. C. E. Tompkins in a building that has all the charm of old Chinese architecture, where boys and girls were pointed out who are the children or grandchildren of Christians. That gave hope.

I must also mention the contacts with Mr. Shen, the mayor and magistrate of Suifu, General Liu, the military leader of the section, and other prominent Chinese citizens. Dr. Graham, whose wife and five children are in America because conditions here were not favorable to their return in 1927, asked the officials and gentry to a dinner in his home. While we were at the table, Dr. David Yui, general secretary of the Y. M. C. A. in China, on his first visit to Szechuan, and Rev. Donald Fay, executive secretary of the Szechuan Baptist Convention, came in. At Chengtu Dr. Yui had been heckled by the radicals as "Number one foreign slave," to his great embarrassment. It gave me pleasure voluntarily to tell the officials of Suifu of my own association with Dr. Yui in various foreign countries, where he has been an ardent advocate of China's nationalistic aspirations. The dinner was hardly ended before we were urged to attend and address a gathering the next day in the largest hall in Suifu. A theatre was packed with a thousand students and a hundred or more prominent citizens, who gave Dr. Yui and me a rousing welcome. Mr. Fay was my interpreter and I understand my speech suffered none through his enthusiastic translation. After the public meeting we had an elaborate Chinese banquet of many courses. Incidentally I took occasion to thank the officials of Suifu for the protection given our extensive mission property during the days of 1927 when all the missionaries had evacuated. Not a single building was occupied by soldiers or others. Nor was there any looting of any of our compounds. Evidently the missionaries are appreciated in Suifu.

When the magistrate knew our plans for proceeding to Kiating, two soldiers were placed on our junk as an escort, prepared to secure protection for us if reports up river should indicate activity of bandits in any territory through which we must pass.

The four days and nights on the junk with Mr. and Mrs. W. R. Taylor, on the rushing Min River, were very interesting and comfortable. "Trackers" on shore, tugging at long bamboo cables, pulled our junk slowly through the rapids. Often we walked ahead through quiet Chinese towns or over great stretches of open country. Never was there anything but friendliness manifested. When we anchored for the night we usually heard the noises of the boatmen with cargoes from the far borders, seeking a place for the night free from robbers. By four o'clock in the morning the junk was stirring, the "trackers" were tugging away again, while the splash of oars and the songs of the boatmen on other vessels aroused us. We were not seriously concerned at any moment regarding our safety. As we approached a section supposed to be under the control



of robber bands we took the precaution to remain on the junk, but we had no trouble. That night when we anchored at a village farther up river, the Chinese cook picked up stories in a tea room of robberies during the day in the section through which we had passed. Next day we saw soldiers guarding caravans of cargo carriers, but we had nothing to cause anxiety.

On the last stage of the journey to Kiating we left our baggage, bedding and food-boxes on the junk to come on slowly against the rapids, while we took chairs to secure the speed of three or four miles an hour. The day was full of interesting experiences, including a visit to two of the many salt-wells along the way. Centuries ago perhaps, the Chinese with simple drills and their own foot-power bored wells nearly 2,000 feet deep, from which they still draw vast quantities of salt water that is evaporated and turned into salt crystal.

Two or three miles out from Kiating a large band of Chinese Christians, besides Mr. Lovegren, Mrs. Jensen and lad Louie met us, to escort us to the city. At one of the gates in the old Chinese city wall the fireworks began, and for half a mile we were preceded through the streets of Kiating by men bearing the exploding fire-crackers. The noise brought the populace to the sidewalks of the wide modern streets that one now finds in so many cities in China. Tired though we were from five days of travel and disturbed nights on the river, we must go first to the church for tea and friendly greetings, and an hour or so later to a mission compound to address the weekly prayer meeting of all the missionaries in Kiating—about twenty men and women representing the United Church in Canada, the China Inland Mission and our own Northern Baptists.

I was both fortunate and unfortunate in being at Kiating at the time of the great annual idol festival, when 100,000 country people were said to have come into the city to join the normal population of 125,000 and witness the spectacular parades. I know that humanity flowed like rivers through the streets one day. Some of the paved thoroughfares were covered with canopies of white and pink, illuminated with immense red lanterns, and decorated with all manner of fantastic paper figures—dragons, fishes, fowls and whatnot. The gaudy gods were taken from the temples and paraded in numerous processions through the streets, mounted on floats carried on the shoulders of priests or coolies. Hideous things they were too. Most of them had been given fresh gilt on their faces and indigo-blue on their bodies. Then there were many floats to illustrate custom, tradition or superstition, and great dragons or other grotesque figures. Idolatry is strong in Szechuan, and the gilded gods possessed the most of Kiating for two days. A Chinese soldier assured me, through an interpreter, that though the great god of the city would be in the procession, I need not try to use my

camera on him; that he defied photography; that often it had been tried but the plates were always blank when developed! I "shot" at some of the gods with my camera, but I am not sure that I fired at the great god of Kiating, so I fear I was unable to disprove the common belief.

During the first day of the idol festival when excitement held the city there was no use in trying to hold conferences. The next day, however, a hundred or more Christians took us to a beautiful hill down river from Kiating for a "retreat," morning and afternoon, in a famous Buddhist temple amid the bamboos. We were served regular Buddhist meals in the temple, and the vegetarian menu certainly pleased some of us on a warm day far better than the hot fat pork which the Chinese love so dearly to "sacrifice to their teeth." The Christians, young and old, crowded the rented room in the temple when I spoke, while I suffered from two embarrassments. First, I wondered what the Buddhist priests would think of our invasion of their precincts with a Christian appeal. (I had been with Dr. Samuel Zwemer in the Moslem University at Cairo when his distribution of tracts had been resented.) When I inquired I was told that the priests would not object. Buddhists are very tolerant, and perhaps the priests were glad also to rent the room to us. My second embarrassment was not so easily removed. The stone masons were rebuilding a part of the temple. Then visitors were gambling in the next room. I thundered on through the morning meeting, wondering if any impression had been made. For the afternoon we "retreated" to a bamboo grove for the service. Jensen read the third chapter of John's Gospel. One of the priests had followed us and sat down by Pastor Fu. His face was a study. His features were noble. One would be attracted by such a face anywhere. It indicated unusual intelligence, benevolence and ability. I took John 3:16 for my text. The priest listened most attentively. When I had finished he went back to the temple, saying to Mr. Fay as he left, "Very good, very good." The others, young and old, held on. How these people have hung on to my words everywhere in West China. Some of the boys and girls have followed me from place to place. I still see their eager faces.

We walked home by way of the Big Buddha, a figure cut in the face of a red stone cliff high above the Min River. The image, about 200 feet from head to feet, was chiseled there about 1200 years ago. Nearby are numerous small figures in stone. The great image was plainly seen from the window of my room in the Lovegren home. Just before we reached it, a cry came up from the rushing river. It was distressing but I could not understand it. The Chinese knew. "Save life! Save life!" A boatman had lost his craft on the rocks in the rapids, and we could see him holding on to a piece of wreckage. "Save life! Save life!" he kept crying. Soon a



Chinese boat came in sight. But would it pick him up? It is the common belief that the ordinary Chinese will not save a drowning man lest the demon of the river feel cheated and later claim the life of the one who snatches a victim from the demon's grasp. Anxiously we watched that boat to see if superstition would control and the struggling man be allowed to drown. The oarsmen pulled against the current until they could safely turn down stream, then rushed to the struggling man and pulled him aboard. In my appeals to the Chinese Christians to evangelize the masses I am using that story.

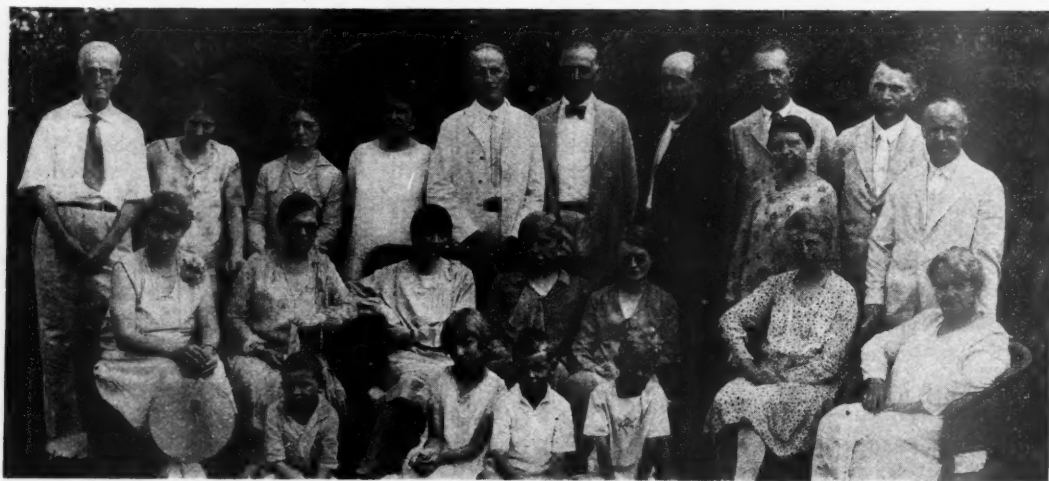
We traveled next day by sedan chair, each of us having four carriers. Of course we walked much of the way. Once our path was cut into the face of a stone cliff by the side of the Ya River. Never before had I seen such a multitude of figures chiseled anywhere. "The Thousand Buddha Cliff" it is called. Perhaps that cliff was treated in such fashion to appease the demon in the Ya River at that point where the rapids are especially strong and swift for the toiling boatmen to fight against. Never had I passed through lovelier countryside in China, where life must still be much as it was in the days of Confucius. I sometimes wish I had time to write about it all. Outside of missionary circles America knows little regarding this part of China. There may be wars in Shantung, Honan and Hupeh Provinces, and we hear of banditry along the route we have covered, but here in this part of Szechuan when we were passing through the peaceful farming country the people were most friendly, and apparently happy, although I am told that they are suffering terribly from over-taxation by the Provincial government, that taxes are being collected here for the next six and eight years.

There was the usual Chinese feast at Hung Ya,

with its many courses. The afternoon on the road had been warm. Steaming bowls of boiled fat pork, a conspicuous part of the menu, did not appeal to a tired foreigner, so I nibbled at my chop-sticks while the Chinese "sacrificed to their teeth" with joy. After dinner a service in the street chapel, jammed with young and old, noisy and gazing at the strange foreigner who was so ignorant as not to know the simplest words of their familiar language. "What shall I say to a crowd like this?" I asked Mr. Fay, who as usual was to interpret. "Make it very simple," he replied. He said it often is difficult to find anything in the minds of the crowds off the street on which to build the first time they hear a Christian message.

At Kiating I asked a member of the China Inland Mission, an active evangelistic missionary, to tell me what John 3:16 means to a Chinese steeped in superstition, the first time he hears it. "Nothing," was the answer of the devoted conservative missionary. Other missionaries have told me the same thing. One wishes that those critics who are dogmatic either as to the theological or intellectual approach to such people could be compelled to try out their ideas on a noisy street-chapel audience, many of whom are filled with superstitions, are hearing a Christian message for the first time, and never before thought of love as an attribute of the Unseen, or even as an ideal in a life as hard as their own. John 3:16 is a strange doctrine the first time they hear it.

Our cots were put up for the night in a back room of the Hung Ya chapel. Soon after five o'clock we were on the road for the sixteen-hour jaunt by chair, native ferry boats and our own feet to Yachow. The journey brought us to our most remote mission station, nearly 1800 miles by river from the sea and 300 miles to the borders of mysterious Tibet.



MEMBERS OF THE WEST CHINA BAPTIST MISSION AT MT. OMEI, JULY, 1930

*Standing:* MR. HARRY J. OPENSHAW, MISS FRANCES J. THEROLF, MISS MYRTLE C. DENISON, MRS. DANIEL S. DYE, DR. C. E. TOMPKINS, SECRETARY J. H. FRANKLIN, MR. DANIEL S. DYE, REV. F. N. SMITH, MISS L. EMMA BRODBECK, MR. L. A. LOVEGREN, REV. W. R. TAYLOR; *seated:* MRS. W. R. TAYLOR, MRS. C. E. TOMPKINS, MRS. L. A. LOVEGREN, MISS LETTIE G. ARCHER, MRS. J. C. JENSEN, MISS BEULAH E. BASSETT, MISS CARRIE A. SHURTLEFF; *Children:* LOUIS JENSEN, MILDRED, AUGUST AND NORMAN LOVEGREN

# Building a New Type of Civilization

*A First Hand Study of Soviet Russia and Her Vast Communistic Experiment*

BY WILLIAM B. LIPPARD



GENERAL VIEW OF MOSCOW SHOWING THE FAMOUS KREMLIN SURROUNDED BY ITS MEDIEVAL WALL. THIS IS NOW THE SEAT OF GOVERNMENT OF SOVIET RUSSIA. WITHIN THE KREMLIN ARE THE GOVERNMENT BUILDINGS, MUSEUMS, PALACES AND THE THREE CZARIST CHURCHES WHICH WERE USED RESPECTIVELY FOR CHRISTENING, CORONATION AND FUNERAL CEREMONIES OF THE ROYAL FAMILY

**I** HAVE just returned from a visit to Russia, and am writing in a crowded second class compartment on a train in Esthonia perhaps fifty miles from the border. It has been a memorable experience. During this visit I have come in contact with many phases of Russian life; have spent hours in museums and galleries, deeply interested in their exhibits, but more so in the endless streams of peasants, school children, factory workers, housewives, wandering in small groups under competent guides through the museums, absorbing a culture and appreciation of the beautiful which was denied them under the old Czarist regime. I have been in moving picture houses (*kinos* they call them), astonished to find not romantic, adventurous and questionable scenarios such as are nightly served to millions of Americans, but educational films of a high order, as entertaining as they are informing. All are part of the government's cultural program for uplifting the masses. One of the most amazing sights was the view from the former Czar's palatial box at the opera house in Leningrad. In this, one of the world's famous opera houses, where before the Revolution the aristocracy of Russia came to display its costly raiment and priceless jewels, men now came in factory clothes and women in the simple dress of the home. The proletariat was sitting in the seats of the vanished mighty.

In the round of inspection I have visited children's homes, sanitariums, workers' rest homes, libraries, communal houses accommodating hundreds of families as part of the government's program for better home conditions, workers' clubs housed in what were the palatial homes of former Russian wealthy families, where now the factory employees on vacation enjoy Steinway grand pianos and all the rugs, furnishings and comforts of an era that is gone. I have walked through several palaces of the Czars, profoundly impressed with the throngs of personally escorted Russians to whom all this extravagance and lavishness was being interpreted as wealth wrung out of the poverty of the people until the Bolshevik Revolution came to usher in Russia's new day.

Out in the villages I visited the homes of the peasants or *muhijs*. On the farms, where 80 percent of Russia's people work and sweat during the heat of summer, and loaf and freeze during the long cold Russian winter, I tried my hand at threshing wheat with the old-fashioned flail—an implement that was in use centuries before Abraham came out of Ur of the Chaldees. Then by way of contrast I studied a government cooperative farm or "collective" such as it is planned to establish all over Russia. It was reported in government headquarters in Moscow that 24 percent of Russia's arable land is now included in such collectives. Through this plan it is expected to improve the condition of the peas-



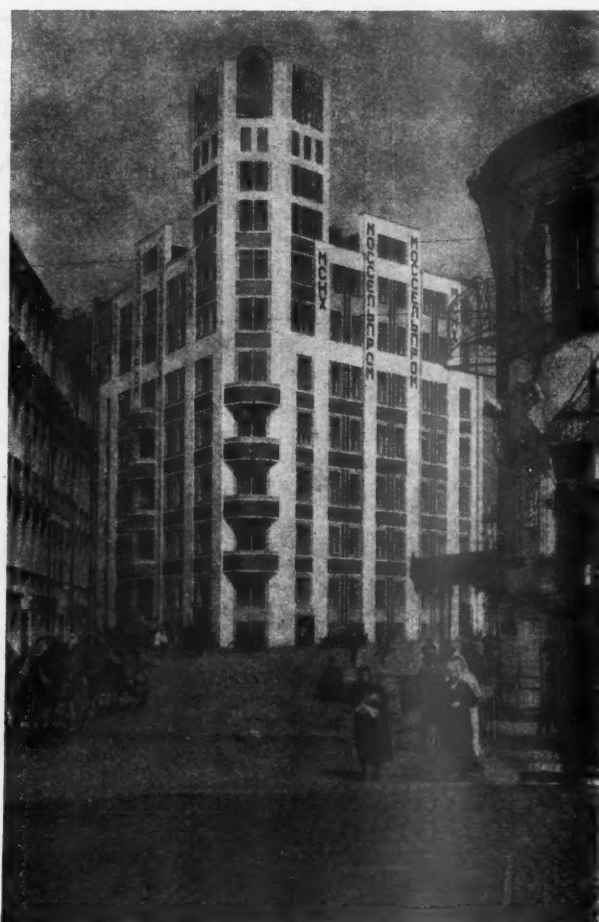
antry, furnish more food for the hungry multitudes in the cities, and increase the exports of farm products. Thus it is hoped to finance still further the vast industrial revolution, now in full swing, of which the second year of the five-year program is just drawing to a close. Factories were visited, their fourteen-hour day with two shifts of seven hours, and their feverish activity evidencing plainly a superhuman effort to lift this enormous mass of people out of its ancient agricultural lethargy into modern industrialized efficiency. I have been present at numerous interviews and conferences and my notebook is filled with facts, data of all kinds, and day to day impressions as the manifold political, economic, social, cultural, and religious aspects of this great Russian social experiment were unfolded.

I have attended a dozen church services and have also seen a much larger number of closed churches. In my hands I have held the original Tischendorf manuscript of the Bible, the oldest existing manuscript which all Bibles in use today recognize as their ultimate literary authority. What bitter irony it is that through the fortunes of history the oldest written record of the faith of Christianity should be in possession of an atheistic government. What a paradox this is! With one hand Communism in Russia preserves the most valuable treasure of Christianity, its oldest Bible, and with the other hand seeks to suppress the use of Bibles throughout the land.

And then evenings I have wandered long hours and weary miles through congested streets and crowded alleys, observing how Russia lives through its housing shortage, its pitiful food scarcity, and its never vanishing fear of governmental interference with its personal and private affairs. I have also seen how Russia amuses itself. In Moscow in the mammoth Park for Culture and Rest on a summer evening more than 100,000 people of all ages were indulging in all forms of recreation. There were only two policemen and they apparently had little to do.



CONVENTION HALL IN MOSCOW WHERE THE INTERNATIONAL REVOLUTIONARY TRADE UNION MOVEMENT HAD ITS SESSIONS. THE HUGE SIGNS ARE IN FOUR LANGUAGES, FRENCH, RUSSIAN, ENGLISH AND GERMAN



ONE OF MOSCOW'S NEW BUILDINGS SHOWING A MARKED CONTRAST IN THE PREVAILING RUSSIAN ARCHITECTURE. THE NEW LACKS THE ARTISTIC BEAUTY OF THE OLD

Naturally by contrast I wondered how Coney Island would behave on a summer evening if all but two of its immense police force were removed. And on every occasion when I found a Russian who could speak English, very rare, or German, not quite so rare, and who was not afraid to talk with a foreigner, I got his point of view and the reverse side of the picture which the tourist too readily acquires under official government guidance.

The cumulative effect of these contacts, observations and experiences has confirmed the impression that a new social order is being developed here. Through the birth pangs of the great war and the Bolshevik Revolution a new civilization has come into being entirely different from anything which the world has ever before seen. In its bold spectacular effort to reorganize human society so that happiness, leisure, wealth, comfort and all the material and cultural blessings of life should be more equitably distributed among the people who by their labor produce them, this new civilization presents a definite challenge to the world. On the other hand, in its determination to uproot religion and to disregard the deeper spiritual needs of humanity after its physical



and economic and cultural requirements have been met, this new civilization presents a spiritual menace.

That it is a different civilization is realized at once from the difficulties the foreigner faces in being admitted to Russia. Many weeks are needed to secure a passport visa. An elaborate questionnaire must be filled out giving precise reasons for visiting Russia. A formidable military demonstration accompanies the passing of the train across the frontier, heavily armed soldiers guarding every car. Once across the line everybody gets out, passports are surrendered and baggage searched. All money and valuables are registered, so that the returning foreigner may not take out of Russia more money than he brought in. All receipts for all foreign money exchanged into Russian currency must be preserved and all articles purchased must be accompanied by bills of sale and receipts for export duty. Thus after many formalities, I found myself across the border in Russia.

#### THE POLITICAL SYSTEM

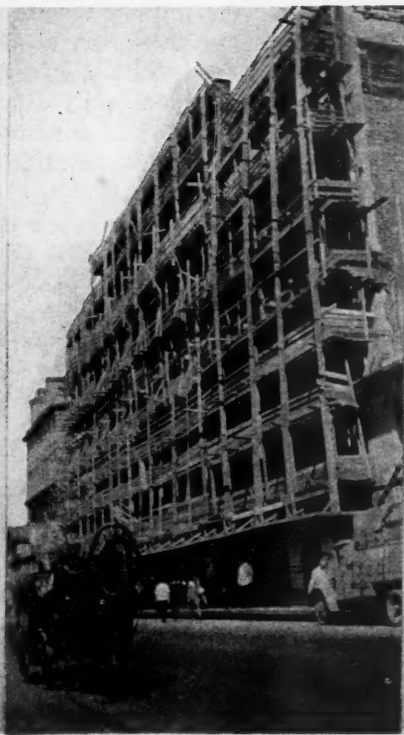
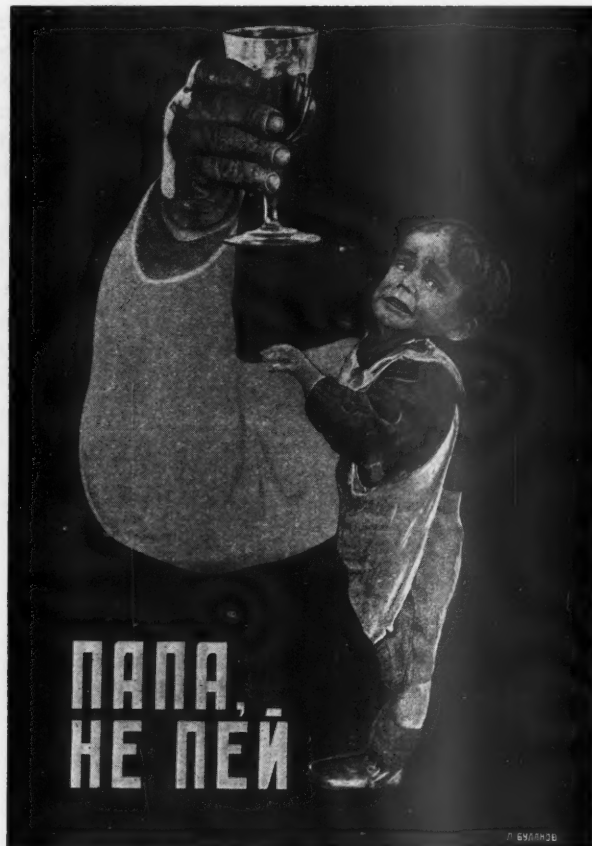
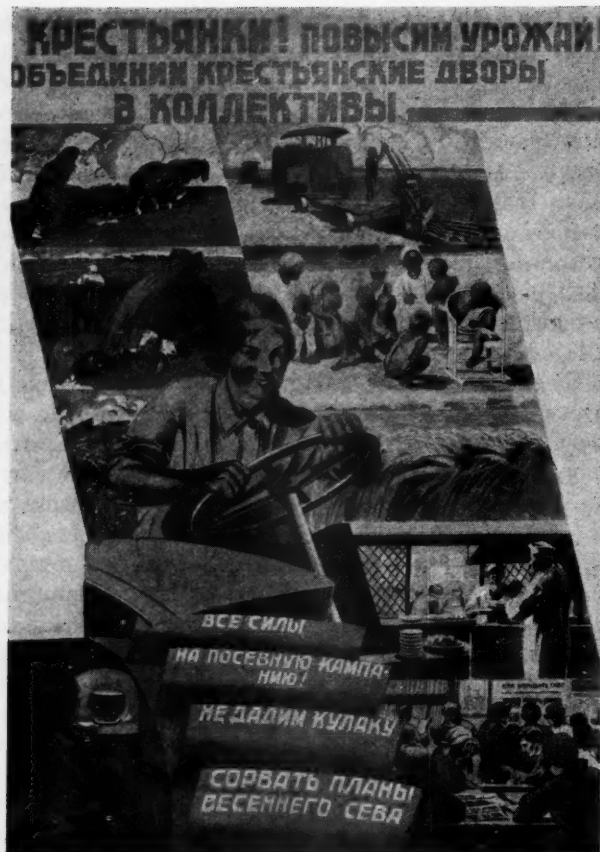
This experience of entering Russia leads to an immediate appreciation of the present communist political system. It makes a deep impact on the mind of a liberty loving American. It is his first contact with this new civilization. "This is Russia," said a fellow traveler as we stood at the border station waiting our turn to register our valuables. There was a wealth of meaning in his words. It is one thing to read in America four thousand miles away of the communistic system of directing all Russian life; it is quite another thing to be here and sense its relentless power, its intolerance of opposition, its frank defence of violence for the attainment of its objectives. Of course it was freely admitted in my hearing that

legal and educational methods for the overthrow of capitalistic governments are preferable; but it was also freely affirmed that these methods are not adequate or sufficient without a steady, persistent pressure from below and, where necessary, violence from above. An argument frequently offered was to the effect that the World War, as waged by capitalistic nations, cost more human lives than all political revolutions in history. Yet no nation protested. Why then protest now when the communist program unintentionally involves the taking of life if thereby its alleged noble objective is achieved?

So the American coming here for the first time is overwhelmed by this system. It is inconceivable, yet true, that here in Russia, a country extending over more than one-sixth of the land surface of the earth and populated by 160,000,000 people increasing at the rate of 3,000,000 a year, absolute, complete, dictatorial, political control is in the hands of a small but powerful minority known as the Communist Party. It was amazing to learn that it has a membership of only 1,200,000 and a nominal membership of only 600,000 more who are still candidates on probation. They constitute the only political party in Russia for the simple yet effective reason that no other is permitted to exist. A man is either a party man or he is not. This party, numbering barely more than one per cent of the population, controls the political, economic, social, cultural and religious life of the remaining 99 percent. All government, military, naval, transportation, educational, banking, and similar activities, and all merchandizing except a steadily diminishing private trading, are operated by the government which is controlled by the party. This requires a personnel of perhaps ten million



A RUSSIAN RESTAURANT. NOTE THE VARIETY OF POSTERS ON THE WALLS



## SCENES FROM RUSSIA

POSTER CONTRASTING PRIMITIVE AGRICULTURAL CONDITIONS AND THOSE PROMISED BY THE SOVIET GOVERNMENT THROUGH THE ESTABLISHMENT OF COOPERATIVE FARMS; ANTI-ALCOHOL POSTER, THE APPEAL OF THE BOY READING "PAPA, DO NOT DRINK," AN INDICATION OF A TEMPERANCE ATTITUDE IN RUSSIA OF SPECIAL INTEREST AT THIS TIME IN AMERICA; A BEGGAR IN FRONT OF A CHURCH, HIS FEATURES SUGGESTING THAT IN OTHER YEARS HE WAS A MEMBER OF THE NOW VANISHED ARISTOCRACY; NEW CONSTRUCTION ON ONE OF MOSCOW'S MAIN STREETS; TYPICAL RUSSIAN PEASANT WITH PRIMITIVE EQUIPMENT



A FAMILIAR SIGHT IN A RUSSIAN CITY, PEOPLE STANDING IN LINE WAITING THEIR TURN IN THE FOOD SHOPS. THE AGRICULTURAL AND INDUSTRIAL PROGRAM PROMISES EARLY RELIEF OF THE PRESENT FOOD SHORTAGE

people who obviously must be loyal to the principles and policies of the party. To assure this steady loyalty is doubtless one of a number of reasons for the maintenance of the secret police system and the elaborate precautions to keep track of everybody. No person can travel anywhere in Russia without a passport. Even for a factory worker to go from place to place or to claim any of the reductions or special privileges accorded to the working class involves the constant presentation of an identification card.

The whole system is called "The Dictatorship of the Proletariat," by which is meant that since the Revolution in 1918 the proletariat or workers are now the privileged class as over against the aristocracy and middle class before the war, who are now practically extinguished. Even this term is somewhat misleading for only about 10 percent of the people are engaged in industrial labor since the peasantry numbers nearly 80 percent of the population. They live on small farms which are worked individually or by members of their families. Of course the ambitious five-year industrial program with its effort to enroll the peasants in the cooperative farm enterprises has as its object the eventual welding of all agricultural and industrial labor into a single common proletariat, still controlled by that little minority known as the Communist Party. Here I must confess to a disturbing question. When that is accomplished will the Russian people discover that they abolished Czarism only to have Czarsism in its place? Will the new system be a collective control instead of the individualistic tyranny before the war? What is the difference between a small group of rulers and a single absolute monarch if both rule with an iron hand?

#### THE ECONOMIC PICTURE

The economic situation also confirms the impression that a new civilization is being developed here. At first glance the economic picture is most confusing. On the one side one sees the all too evident signs of poverty; shops with shelves and windows bare

of goods; crowds of poorly clad people with their strikingly colorless garments; the extremely few automobiles; the prohibitively high prices for everything that can still be obtained at the private shops; the total absence of such things as coffee and oranges, all so abundantly available everywhere in America and now even in Poland and the Baltic States; the shabby houses and buildings so sadly in need of paint and repairs; and most evident of all, the long lines of patient, sorrowful, wearied women waiting their turn in front of the food stores. All these scenes cumulatively tell such a story of deprivation that if an American saw nothing else and came away after but a few days' visit he would imagine that Russia was in danger of economic dissolution.

On the other hand, a study of conditions beneath the surface reveals that under the driving, controlling power of the government a vast industrial reorganization is under way. At the end of a five-year program of reconstruction, which is now approaching the close of its second year, it is expected that the industrial and agricultural output of the nation will have supplied all of Russia with its enormous need of food and goods, and will thus recover the shortage left by the war. At the end of ten years it is hoped to equal and if possible surpass the industrial output of the western capitalistic nations, including the United States.

This epoch-making plan really means that whereas the Russian political revolution was accomplished ten years ago, the economic revolution is now just beginning. Factories are being built everywhere and at strategic centers near the sources of supply of raw materials. The new Turkestan-Siberian railroad, opened six months ago, has already affected the market for American cotton, for the cotton fields of Turkestan are now accessible to Russian cotton mills. Building construction and street improvements are in evidence on a big scale, especially in Moscow, while the newly established collective farms are being equipped with farm machinery, modern barns, etc., and the peasants are assured of higher financial re-





AN ANTI-ALCOHOL POSTER. ITS MESSAGE SAYS THAT A MAN WHO DRINKS HAS A STARVING FAMILY AT HOME

turns. The agricultural program coordinates with the industrial expansion, so that Russia in five years hopes to gain a place in the sunshine that now radiates over twentieth century industrial progress.

There was something pathetic yet inspiring in the popular enthusiasm over this Five-Year Program. Nothing has so caught the imagination of the people as this alluring prospect of better times five years

hence. The program is projected under a tremendous, well organized and psychologically constructed publicity program. It reminded one of the Liberty Loan campaigns during the war. Posters glare at the passerby at every street corner; moving picture programs, newspaper and magazine articles, radio broadcasting, factory lectures, all are mobilized to promote this ambitious reorganization of Russia. It is nothing less than a bold, brilliant, masterly effort to accomplish in five years what in America has taken place during the past fifty years. So masses of the people willingly, cheerfully, patiently forego the necessities of today in the expectation that they will surely be available tomorrow. This explains much of the food shortage. The government exports all grain and other food above minimum home needs in order to finance imports of machinery and tools for industrial expansion. Otherwise it would be necessary to borrow huge sums from the world of capitalism, and this is an economic war of independence from capitalistic control. Thus the people are summoned to self-denial. It is a remarkable example of national sacrifice for the benefit of later generations.

Limitations of space prevent discussion of the social and cultural developments in Russia. These also reveal the amazing difference between the Russia of yesterday and the Russia of today. One phase of the cultural program, however, deserves mention. As the anti-alcohol posters indicate, Russia is conducting a publicity campaign against the use of alcoholic beverages. Doubtless this is prompted by a realization that liquor interferes with industrial efficiency and retards economic progress by diverting money into unproductive channels. So the government, which makes the liquor and rigidly controls the traffic, discourages its consumption both by educational propaganda and by making its purchase prohibitively expensive.

The second part of this article will relate to the religious situation, which is naturally of interest to readers of a missionary magazine.

*(Concluded in December issue)*



THE OLD AND THE NEW IN RUSSIAN AGRICULTURE. A TYPICAL PEASANT HOME WITH UNSANITARY BARN BUILT ONTO THE HOUSE. BY CONTRAST, A MODERN GOVERNMENT COOPERATIVE FARM WITH ITS SILO AND WELL CONSTRUCTED CONCRETE FLOORED BUILDINGS



## THE EDITOR'S POINT OF VIEW



### THE THANKSGIVING SPIRIT

It is well that we have Thanksgiving Day, a stated period when the people of the States and the Nation are called upon officially to give thanks to Almighty God for His goodness and loving kindness to them, for the preservation to them of their civil and religious liberties, for all those mercies and blessings which make them one of the great and richly favored nations of the earth. The custom established by the Pilgrim founders, in circumstances of suffering, hardship and peril, may well be perpetuated and accentuated in these easier and shallower days. Let us in our churches and homes not fail to render sincere and hearty thanks to God on the appointed November day. Surely we, the people of the United States of America, have more to be thankful for than we can estimate or appreciate. All we have to do, in order to increase the sense of our debt of gratitude and thankfulness, is to survey the conditions obtaining elsewhere in nearly all parts of the world. If some of our own conditions seem disheartening and difficult, a look abroad will furnish the corrective.

But for the Christian there is something that goes deeper than special days or observances, however wise and helpful these may be. That is the creation in the individual follower of Jesus, through the power of the Holy Spirit, of the thanksgiving spirit as a continuing and constant factor in the spiritual life. Nor is this an abstract statement, high and far removed from the daily round. It is rather an intensely practical truth that should be wrought into each day's inner thought and feeling. To live perpetually in the thanksgiving spirit is possible, and when accomplished is to bring the whole spiritual experience into harmony with the divine purpose and will. The apostle knew and expressed the idea perfectly in his exhortation to the "followers of God" in Ephesus: "Singing and making melody in your hearts to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

### SOME DENOMINATIONAL ASSETS

Many pages of this issue are devoted to the Department of Missionary Education and its functioning organizations—World Wide Guild, Royal Ambassadors, and Children's World Crusade. There is a reason, and we think a sound one. Namely, that in these organizations our denomination has three of its chief assets. We believe this to be true, even tak-

ing the present status and achievements of these pulsating and initiating youth movements. But it appears much more clearly when looked at through the glass of the future.

These are assets of inestimable value because they are the developing grounds of Christian manhood and womanhood. In the religious training school of the boy—which in important respects the Royal Ambassador chapter is—the denominational leaders of tomorrow are in process of making, and what they become will tell in church and Sunday school, mission fields and home communities. And now that we have the swiftly spreading movement of the R. A. camps to add, we have greatly increased the promise of Christian character-building for our boys.

Having seen the camp in operation, we believe with Dean Carr and his associates in service, together with sound business laymen who have investigated the work and are alive to the future, that in the boys' camp as organized and conducted under the Royal Ambassador program lies the nearest approach yet made to the solution of the problem how to make religion a reality in the life of growing boys, how to develop in them a love of the good and true, and how to train them for leadership in church and school. In addition to that, in many cases also they would be a leaven in the home. Here is one boy's prayer on "expression night" at camp: "Dear Lord, make us boys take away what we have learned and make us tell others about it." The missionary impulse pervaded the camp lessons and life.

The Guild has had fifteen years now in which to prove its value as a denominational asset in which everyone takes pride who knows its product in character. For distinctive charm, ingenuity, artistry, skill, enthusiasm, graciousness, thoughtful ways of doing helpful things, from coast to coast the Guild girls have made for themselves a unique place among Christian movements. Other denominations recognize the W. W. G. among our chief assets. What it has done in the training of missionaries and women leaders is told on another page. The list is impressive and conclusive. Our Baptist girls have a wonderful way of entrance into a noble womanly life of Christian culture.

Nor do we ever forget the younger groups, the juniors who form the Crusaders, the Heralds and the Jewels. They are the youngest, but therefore they are the most promising material for the educational and missionary training which the C. W. C. begins in such interesting and skilful wise as to graduate



its members into the Guild or Ambassadors, as the sex may determine—for the juniors are all together, and know neither sex nor racial divisions. It is in this group that we bring the loving friendship and kindly guidance to bear upon the impressionable little boy and girl; and it is to this age-group that we shall, if intelligent, more and more give our care and attention as we are trying to find answer to the question, "What becomes of our boys and girls when they feel too old for Sunday school?"

The Department of Missionary Education has for a decade and more been doing strong and substantial foundation work in bringing missionary knowledge and the members of our churches together, thousands of them practically for the first time. It has done nothing of greater value to the Christian world than the sponsoring and furthering of Guild, Ambassadors and Crusaders—these three outstanding denominational assets.

## NOTE AND COMMENT

¶ There is some confusion concerning the spelling of the word Counsellor when used in camp and other relations. We meet three different spellings at least—counsellor, counselor, and councillor. The latter is common in Guild Circles; the first has been adopted in the Royal Ambassador literature. We have accepted this form, with the "s" and two "l's," for this issue, and will try to have it uniform. We wish that all groups using the word with the significance on counsel, would adopt the spelling "counselor," and hold to it in future. Strictly speaking, a "councillor" is one attending a council, while a "counselor" is one who gives counsel. We favor the one "l" because we like to use as few letters as possible and permissible.

¶ For ingenious combination probably the name of the Empire State boys' camp will take the prize. It is Neyoraca, which, being translated, is made up of Ne(w) Yo(rk) R. A. Ca(mp). Simple when you have the key.

¶ *The Baptist* of October 4 was the first issue under the new editor, and in it Dr. Robert A. Ashworth makes his bow, affirmatively but modestly. He says "the paper will be positively Christian," and of that those who know him will have no doubt, any more than they will that it will express opinions as "frankly propagandists for Christianity." This first issue gives evidence that it will be a newspaper with the intention of being read. We welcome the editor and the paper under his direction, and heartily hope it may by practical proof help dispel the common opinion that Baptists do not read a denominational paper.

¶ A very heavy sorrow has fallen upon Dr. and Mrs. W. S. Abernethy of Calvary Church, Washington, in the death of their eldest son, Robert W., following an operation for appendicitis. A graduate of Denison and Oxford, he was for some years associated with Dr. John R. Mott on his foreign tours, and was editor later of the Y. M. C. A. publications in Switzerland. He was a young man of brilliant

parts and the highest character, and the sympathy of a multitude of friends goes out to the bereaved family. For years Dr. Abernethy has given much time and devoted interest to the Foreign Mission Board.

¶ Crozer Seminary has gone to the mission field for a professor of Christian Theology to succeed Dr. Meeser. The scholar called to this important chair is Rev. A. S. Woodburne, Ph.D., professor of philosophy in Madras Christian College in India. He is a graduate of McMaster University, A.B. and M.A., and of the University of Chicago, B.D. and Ph.D. Before going to Madras he taught in our Telugu Theological Seminary and at Kurnool. He has been secretary of the Missionary Council for South India, and has published books of value on religious and educational subjects through the Oxford University Press and the Macmillan Company. From his personal experience he will add to the missionary interest at Crozer, which has always been strong.

¶ The Woman's Societies have published a series of programs based on "From Ocean to Ocean" and "Overseas," under the title, "The Home Mission Weather Vane and the Far View." These programs provide for eight meetings that cannot fail to be of interest if the aims of the program-makers are realized. The references are to the 1930 editions of the Home and Foreign source books. This is a joint piece of literature that should prove exceedingly valuable. The "Missionary Contest" which forms Program IV of the foreign series is especially testing and interesting.

¶ Dr. Petzoldt sends the program of the Second Annual Crow Indian Church Service, especially arranged for the people of Billings, Montana, on October 5th. The object is to enable each racial group to become more understandingly acquainted with the better and Christian element of the other. There were five-minute addresses by a number of the white laymen, and similar talks for the Indians by John White Man Runs Him, McKinley Backbone and Squaw Bread, all of noted ancestry. The Indians sang native church hymns and sacred solos, parked the autos and served as ushers. It must have been a great occasion, including the chicken dinners.

¶ Mr. George E. Briggs of Lexington, Mass., who died on August 27 at his summer home on Cape Cod, was a leading citizen of Lexington, a member of the Massachusetts General Court, and a Baptist layman deeply interested in the work of the denomination. He was for a number of years the chairman of the Board of Managers of the Foreign Mission Society, and made a tour of the mission fields. His brother Frank, a missionary in Japan, died eight years ago, while four other brothers survive him, besides his wife and three daughters. Mr. Briggs had a charming personality, and was always ready, as the Lexington paper says in its tribute, to give a helping hand to any worthy cause. He was chairman of the town school committee for years and influential in business and political circles. He was one of the strong supporters of the First Baptist Church of Lexington. The hospitality of his beautiful home was enjoyed by numberless missionaries, ministers and friends, who prized his friendship. His life reflected the radiance of the Christian religion. The attendance at his funeral, including a personal representative of the governor and twenty members of the legislature, showed the wide esteem in which he was held by public men and the people of the community.





### A Prayer of Thanksgiving

O God of love, we render Thee hearty thanks for all Thy mercies, but especially for Thine unspeakable gift, Jesus Christ, Thy Son, in whom all gifts and blessings are included. We praise Thee that Thou dost keep mercy and truth with Thy people from generation to generation. Bless our mingling together this Thanksgiving time. May our home friendships become more and more deep and tender. We make special prayer for the children. We thank Thee for childhood and for all it means to homes and to this world. We pray for the aged ones. In the evening of their lives may the light of the knowledge of the glory of God in the face of Christ Jesus illumine their pathway. We bless Thee today, O God, for the common faith which binds together Thy great household of believers throughout the world. Quicken us all by Thy Holy Spirit. We praise Thee for our glorious heritage as a nation. Preserve us from unbelief and all forms of unrighteousness. What shall we render unto Thee, O Lord, for all the mercies which have crowned this year? We will take the cup of thanksgiving and call upon Thy holy name and offer the sacrifice of praise in the name of our Saviour. Amen.

—From Closet and Altar.

### Thanksgiving

Were thanks with every gift expressed,  
Each day would be Thanksgiving;  
Were gratitude its very best,  
Each life would be thanksgiving.

—Chauncey R. Piety.

### The Scriptures

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

—Ps. 95:1-2; 100:4.

Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.—II Cor. 9:11.

In everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6.

### A Beautiful Custom

The custom of observing annually a day of prayer and thanksgiving we owe to the Puritan founders of the nation. Through all the years we have observed it with unfailing remembrance of the divine Source of our blessings, the almighty Ruler of our destinies. With gratitude we offer today our Thanksgiving, and invoke the continuance of the heavenly benediction upon our land, our institutions, our homes, and all our lives.—The Daily Altar.

### Vision

O Lord and Master, is it true?  
Can it be possible that we,  
So small, so pitiful, so weak,  
In very truth are one with Thee?

We are but subjects, Thou the King,  
We are but servants, Thou the Lord,  
We can but reverence and adore,  
But listen and obey Thy word.

He speaks: "We are not thus apart,  
Look deep, the truth lies deeper still,  
For hidden safe within My heart  
Are all your springs of thought and will.

As spoken words but serve the thought  
Of him who speaks, through you I send  
My messages of love and hope  
To cheer, to quicken, to befriend.

My power shapes your kindly deeds,  
My will your wills to serve shall move,  
Look in the depths, and you shall find  
That you with Me are one in love."

—Mary W. Vassar.

### Sentences from "Things I Know in Religion"

(A Volume of Sermons by Joseph Fort Newton, published by Harper & Brothers)

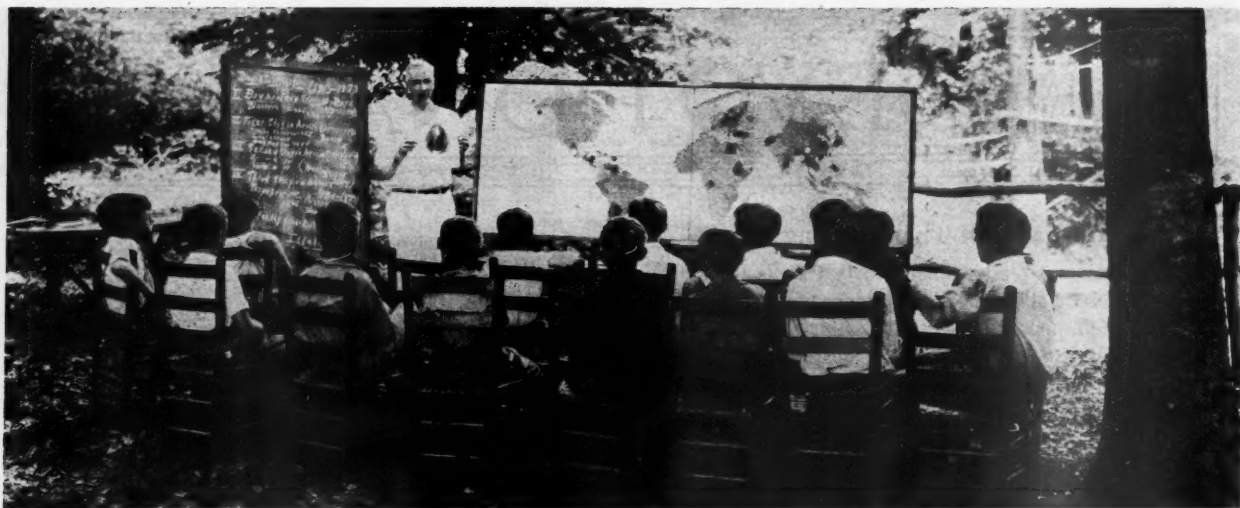
The first fact upon which I build is the moral sense in man. Here it is, rooted in the very bottom of our being, interpret it as you like.

The mystery of man is not that he does wrong, but that he is aware of it. Somehow, no one knows how, man is aware that he is made for righteousness.

Both my moral sense and my religious nature find fulfillment and satisfaction in the life, personality and character of Jesus, as nowhere else.

Times without number, in the midst of the years, I have had reason to thank God that I entered the church as a boy, bowed at its altar, and took upon me its high vows. It has been a restraint, a reinforcement, a refinement. Again and again it has been a help to me and a challenge, just to know that a society of men seeking goodness exists, humble folk keeping the faith, loyal to the ideal, following with faltering steps a heavenly vision.

When I read the Life of Jesus—especially the story of the walk to Emmaus—and feel the unutterable loveliness of His spirit of simple goodness, His heroic sincerity, His exquisite and healing pity, His impassioned yet serene fidelity to His ideal, even to death and beyond—then God is real and near, at once intimate and august. A radiant personality touches me; there is a human accent as of a friend—the light shines, and there are footsteps at my side.



REV. F. L. CARR AND HIS CLASS AT CAMP NAWADAHA, BEDFORD, INDIANA

## The Department of Missionary Education

### Of the Board of Education, Northern Baptist Convention

### Laying Foundations

BY WILLIAM A. HILL, D.D., Executive Secretary

THE Department of Missionary Education is the representative to the churches of the missionary interests of all the national societies and is constantly in touch with their offices and materials. Its twofold aim is: first, to meet the present needs of the churches for intensive missionary cultivation by preparing materials for comprehensive, systematic and graded missionary courses, studies, programs, etc.; and second, so to establish in the local church the program of missionary education that the next generation will think of and support the missionary enterprise not as an expedient requiring extraordinary promotional activity and propaganda, but as an essential and integral part of its Christian service.

During the past eleven years, significant changes have occurred in attitudes toward the missionary work. For many years the cause of missions was promoted in terms of emergency situations, and their constant recurrence required ever-changing emergency measures. It is gratifying to note a new sense of values which has come about because of a better acquaintance with the people of mission lands. The word "heathen" is being used with more discrimination than formerly, and the use of nicknames for races has about dropped out of polite speech; for we are living in a day when the representatives of all races are seated at the round table. The indigenous church is no longer an experiment, for rising Christian leaders in mission lands are laying

their own foundations for the Christian church of tomorrow. The renewed emphasis on the missionary motive as inherently Christian calls more than ever for more urgent and determined efforts without resort to the frantic methods formerly used. It is increasingly apparent that high-pressure efforts to conduct a campaign are not so impressive as regular and systematic methods of cultivation. The slower but surer process of education is taking the place of innovations and unusual methods of arousing missionary interest.

#### Organization of the Department

In May, 1919, the Denver Convention authorized the Board of Education to assume the full responsibility for this undertaking, and in September, 1919, after a careful survey of conditions and a study of educational requirements, the Department announced its program to the churches. On January 1, 1920, the World Wide Guild and the Children's World Crusade organizations became constituent parts of the new Department, with the cordial approval and support of the two national Woman's Societies, under whose auspices they had hitherto functioned. Since these two enterprises for women and children were missionary in character and purpose, and since the new Department represented a coordination of effort for the promotion of all missionary education, home and foreign, the transfer of these growing interests seemed a natural and

satisfactory procedure both to the Woman's Societies and to the Board of Education. We believe that the wisdom of this action has been amply justified as we review a decade of cooperative endeavor. Not only did the women entrust these enterprises to us, but they have given to the Department their wholehearted backing and their sustained interest and helpfulness. The Department has always been sure of the cooperation of our Baptist women.

### Discovering Channels in Educational Policy

Almost the first task which confronted the Department was to discover the channels for its own functioning in the midst of denominational reorganization. Only the most cordial reception accorded to this new Department could have permitted it to articulate its plan and program without friction and mishap. The assistance and continued support of our denominational leaders and societies have been very gratifying.

Missionary education as practised by our missionary societies prior to the Denver Convention was necessarily without coordination, since each society was obligated to promote its own special interests. This independent policy resulted in a miscellaneous literature, whose separate pieces, though good, had no organized relation to the rest. The promotion of such literature also meant overlapping of efforts, so far as the local church was concerned. A primary task therefore was to coordinate this literature, provide a new literature, and relate all to a central purpose, in order that the entire denominational program might reach the local church with equal emphasis upon each of its parts. The Department has resisted every temptation to substitute entertainment for education in its program and methods, and believes that the evidence of tabulated results is conclusive.

A real program of missionary education, aiming to affect permanently the attitude of a denomination toward the world purpose of Jesus, must be built on a graded basis. Here again, it seemed necessary to depart from traditional methods in making provision for all the age-groups from primary to adult; and in accordance with the best known grading classification in religious education the Department has built its materials each year around the interdenominational missionary themes, supplementing the same with denominational materials. We are offering, therefore, a fully graded program of missionary education.

### Literature and Interest

The steadily increasing use of missionary literature in reading courses, study classes, program meetings, and schools of missions, indicates that more people are interested than ever before, according to the best information at hand. Of this there

can be no doubt. This new process called also for the introduction of methods by which this literature might be made attractive and effective. The methods now used by the Department in all its major efforts have been developed and proved by the experience of these eleven years, and we believe them to be educationally sound and promotionally valuable.

### Relationship to Giving

What relation has this Department sustained to the giving of Northern Baptists during the past eleven years? Has it influenced our giving to any appreciable degree? These are fair questions, and all have a right to ask us for an account of our stewardship.

In the first place, we synchronized our plan and method with that of the promotional organization, departing at once from the traditional method of platform appeals for giving and substituting therefor an ordered program of systematic support for each church and individual. To ask a great body of people like ours to make this change without more preparation was really serious. It meant the substitution of new motives for old ones. It required that in place of society allegiances and the support of particular kinds of missionary work, we ask for the support of all our enterprises, missionary and educational. It became our duty to stress the importance of supporting the entire denominational program and to cultivate a broad and generous interest to that end.

The Northern Baptist Convention has thus expressed its confidence in an organized effort to reach the churches by sound educational methods, and thus consistently shows to its constituency that a denomination which is missionary in its history and in its world program should emphasize the importance of its missionary education.

### Missionary Education Among Our Young People

Since the work among Baptist young people forms so large and important a part of the work of the Department, and since leadership preparation is so vital to the missionary enterprises of the denomination, we call attention to some significant facts which seem to be filled with promise. Not long ago we were told that youth was in revolt. Now their elders are calling them the "rebel generation," and would reverse the ancient order of "visiting the iniquity of the fathers upon the children." But when misrepresentation, exploitation and propaganda have spent their force, our young people will be found worthy the trust and confidence of both their friends and their critics.

There can be nothing of greater importance to Baptists than the Christian training of our young people, and in this day of new international relationships, of new interracial understandings, and





WORLD WIDE GUILD HOUSE PARTY AT MC MINNVILLE, OREGON, JULY 12-14, 1930

when "the human family" is no longer a provincial term, it is all the more important that we should spare neither energy nor money in furnishing to these young people the very best ideas, materials and plans possible to provide for their intelligent acquaintance with the world problem of Jesus Christ. This Department is seeking to place Christian missions on the same high plane with other serious subjects calling for careful study and the best materials.

### The Royal Ambassadors

One of the latest enterprises fostered by the Department is that of the Royal Ambassadors. We wish to outline briefly the developments of this movement. Rev. Floyd L. Carr, field secretary of the Department, will tell the story of the summer camps for boys elsewhere in this issue.

After many criticisms on account of the inaction of Northern Baptists in the missionary training of their boys, and after a thorough study of the problem, the Department, taking seriously the recommendations of the Northern Baptist Convention, projected a plan in 1926 which is receiving wide support. This action resulting in the formation of the Royal Ambassadors, was as follows:

Whereas, one of the aims of the Northern Baptist Convention is to make known the missionary program of the church to all its members, and thus magnify the commission of our Lord Jesus Christ; and whereas, in past years, most of the organization accomplished and literature issued has applied especially to such work among women and girls; therefore be it resolved, that this Convention call the attention of the Board of Promotion and the boards of our Mission and Education Societies to the desirability of an organization for boys corresponding to the World Wide Guild for girls, and the need of literature for such organization.

A body of materials was produced and a program outlined which was adapted to boys' societies and groups of whatever name. This material was designed to give the boys a real acquaintance with the world missionary projects of Northern Baptists, and

the purpose of this training was to cultivate in these boys an attitude of friendliness toward the boys of other lands and a sympathetic understanding of the world work of the Baptist denomination. The program, Christian in its purpose and broad in its scope, recognizes the boy's varied characteristics and interests, but is built around the larger missionary motive. The name chosen for this organized movement is the Royal Ambassadors, now numbering over 400 chapters and reaching 10,000 boys.

We wish to repeat that the purpose of this new movement is primarily to reach our Baptist boys of all organizations with the missionary program and literature which will enlarge their horizons and cultivate their interest and participation in the Baptist world program. We believe that this movement is most significant and deserves the best support of our denomination.

### Summer Conferences

The summer conferences and assemblies are the training schools of the denomination for religious and missionary education. The Department of Missionary Education has been made responsible for the missionary courses and their teachers. The summer conference promotion of missionary education is under the direction of Miss May Huston, associate secretary. Since the Baptist summer assemblies are the chief training camps for local church leaders, and since we are not fostering separate missionary conferences, it is increasingly important that a larger attention be given to missionary instruction. The story of the increase of missionary courses in these conferences and assemblies, together with the remarkable growth of missionary reading courses and study classes, will be told by Miss Huston.

### World Wide Guild and Children's World Crusade

The World Wide Guild, celebrating this year its fifteenth anniversary, has had a remarkably consistent development, and has rendered to the Bap-

tist denomination a service quite without parallel both as a recruiting agency for missionaries and leaders and in its educational program for girls and young women. It is planning a fresh movement designed to reach thousands of girls and young women with the missionary message of the Master. Miss Alma J. Noble, its executive secretary from the beginning, will tell the story in her own way.

The Children's World Crusade, which was organized and fostered by Baptist women, and which fosters world friendship education among children, continues to fill its important place in the scheme of graded missionary education, and is reaching thousands of children by means of pictures, stories and lesson aids. On another page Miss Mary L. Noble, in charge of this work, will engage your interested attention to this admirable effort to destroy race prejudice and its consequent unfriendliness at its source.

### The Missionary Education Outreach

For six years the Northern Baptist Convention has given to the Department a place on the Convention program for the presentation of mission study texts of the year. These texts and themes are presented to the Convention by outstanding men and women of the denomination, and as a result of this practice splendid results have been achieved.

One of the newest outreaches of the Department's work is the organization of State Departments of Missionary Education. An increasing appreciation of the value of missionary education as a basis for an adequate promotion of the whole denominational program has resulted in a more intensive State cultivation of these interests.

For several years, we have been convinced that the support by our churches of the missionary program of the denomination depended largely upon pastoral leadership. Several surveys made under the Department's auspices showed a minimum number of courses designed to prepare graduates for the practical missionary leadership of their churches. We believe that our seminaries realize the importance of this situation and are giving it special attention. The Department has entered into a cooperative plan with

Seminaries and Training Schools whereby the whole program of missionary education is made available to the students. We are strongly convinced that our Theological Schools will not make their maximum contribution to the total missionary program of the denomination until Chairs of Missions are established and maintained. We note with great satisfaction the steps already taken in this direction.

Space forbids recounting the many types of service which the Department is seeking to render both through its office and materials, and in its field work. The active participation of approximately sixteen hundred voluntary field secretaries, reaching from the Atlantic to the Pacific, is in itself a story of consecrated missionary service of a high order. Neither can we take space here to show our cooperative relationship with our Publication Society, the Missionary Education Movement, Young People's Leadership Council, and the Home and Foreign Mission Societies.

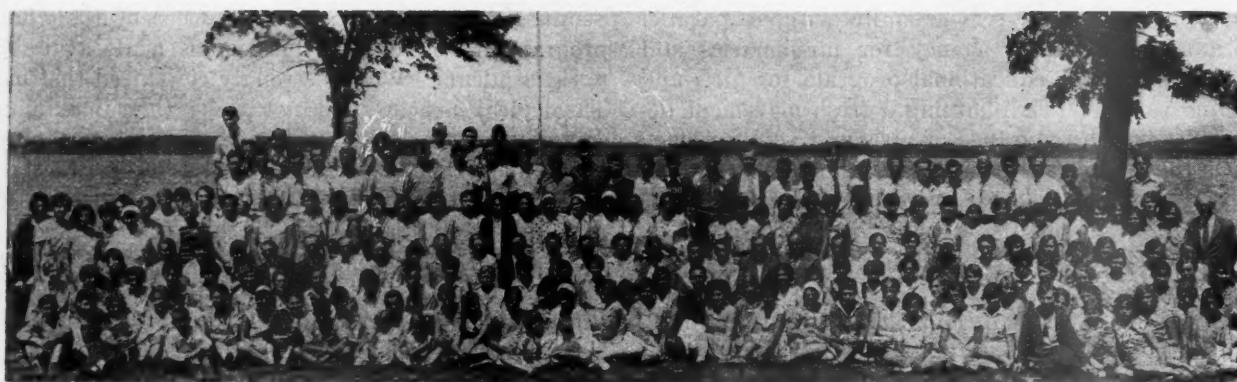
### Looking Ahead

The areas of responsibility each year seem to be widening, and our most embarrassing question is not what shall we undertake, but rather what among the many undertakings calling for attention must we undertake. A larger field force means larger requirements, more correspondence, additional materials, and a general acceleration of activities. These embarrassments have their compensations, however, and our pleasure lies in meeting the need of our churches. Among the proposals in mind for special attention during the coming year are: A special campaign for promotion of Schools of Missions; a forward movement of the World Wide Guild for larger service among Baptist girls; a fresh survey of missionary education courses in our Theological Schools; a new study of the missionary education needs of our smaller churches; the extension of our program for Baptist boys; and the expansion of our organized state missionary education work in cooperation with other agencies. Adequate financial provision must determine the extent of this expansion, though not the need for it.



NORTH PHILADELPHIA ASSOCIATION C. W. C. RALLY AT LANSDALE, PA., APRIL 26, 1930





BAPTIST ASSEMBLY AT GREEN LAKE, WISCONSIN

## Methods in Missionary Education

By MAY HUSTON, Associate Secretary

WHEN the Department of Missionary Education was organized, one of the first necessities was a field force to carry the materials and methods into the local churches. The World Wide Guild and Children's World Crusade were already quite well organized but there was no medium through which the adult work could function and, at that time, no field secretary. The Woman's Foreign Society had secretaries of Mission Study in some of the districts. These were generously turned over to us and formed the nucleus for the present organization of volunteer women. The ten officers have grown to 828, exclusive of the Guild and Crusade. It would take a large field force of salaried officers to carry on the work these faithful volunteer women are rendering in the 10 districts, 34 states and 430 associations. Many of these are experienced teachers who have organized Schools of Missions and conducted mission study classes in their own and near-by churches. Some have taught courses in Summer Conferences and Assemblies and in Standard Training Institutes. All have used their telephones unstintingly, written numberless letters, sent out innumerable packages and exerted a wide influence in the promotion and understanding of the program of missionary education.

### Standards

Next came the equally important process of building an extensive program which would meet the needs of the churches. Our entire staff has cooperated with the Missionary Education Movement in the effort to provide suitable books for mission study, graded to meet the needs of all ages in the churches. After a careful study of the work of other denominations, standards were adopted which were later revised to cover a still larger program. These standards have put before the local church a program of missionary education with the challenge to do as much of it as possible. A certificate with seals was offered to churches making 100 or more points. The progress was slow at first, but last year 1,465 churches reached these standards, many of them making fine records. When the report blanks were first sent out, they were considered "as bad as income tax reports," but today some of the same women who complained about them are calling them a "liberal education," and many churches are taking pride in answering the questions. These

reports are also a unifying influence, as they bring together all the missionary education activities of all the church organizations. The certificate belongs to the church as a whole. A beautiful loving cup is awarded by the Department to the district doing the best work. The name of the winning district is inscribed on the cup, which is held until won by some other. The inscriptions are as follows: South Pacific District, 1924-25; 1925-26; Columbia River District, 1926-27; 1927-28; Northwestern District, 1928-29; 1929-30.

### Mission Study and Church Schools

*Mission Study* has long been the most serious and profitable method of gaining information concerning world situations and understanding world problems. In some instances, a lecture course by the pastor based on some mission study book or on home or foreign fields was all that was possible. Gradually discussion and intensive classes have been developed, thus bringing about greater interest among the members. The last reports gave a record of 8,215 classes, a gain of 1,327 over the year before. Over 4,600 of these were adult classes.

Many of these classes were incorporated in the 521 *Church Schools of Missions* held last year, in which the effort is made to have the entire congregation engaged in mission study one hour each week for six weeks. The simultaneous study invariably adds interest and enthusiasm. Parents and children are together exploring new fields of knowledge and forming new opinions concerning race relations, international problems and their own obligations as Christians. Not only are there helps on the organization of such schools, but records of both large and small churches which have held successful Schools of Missions are available in the files of the Department. Realizing the need of church-wide programs, a leaflet was prepared in conjunction with the Board of Missionary Cooperation on "The Church Missionary Committee." This is available and will prove exceedingly helpful to newly appointed committees and chairmen.

### Missionary Reading

Another feature which has grown from a small beginning to a very important function is the *Missionary Reading* program. When the Department was organized, the Women's



Boards had started a contest in reading in three or four districts. The Department was asked to take charge of the preparation and printing of these lists. In cooperation with a committee chosen from the Women's Boards the lists were made national, graded according to age, and books provided suitable for men and women, young people, boys and girls. Later the entire promotion of this work was turned over to the Department, the Women's Boards still furnishing a wonderful incentive for reading by offering year after year a prize of fifty new books to the district making the best record of points in proportion to its resident membership. While we do not want anyone to read for points, we encourage all to report what they have read in order that their district may have all the credit due it, and not lose a chance for prizes.

### Missionary Programs

For many years the Baptist women have been doing valuable work along the line of *Missionary Programs*. Initiative and leadership have been developed in this type of meeting in the Woman's Missionary Society. In some churches the Society is requested to put on one or two open meetings a year. When these programs are well prepared there is a distinct advantage in thus enlarging the group, especially if some of the men can be induced to take part, such as a debate on some current question related to missions.

Since it is impossible to provide new literature on every field each year, a cooperative plan has been worked out between the editorial secretaries of the Foreign and Home Boards and the Department, whereby some new leaflets related to the study themes are printed yearly. We then prepare programs using information found in the study books which is supplemented by these leaflets dealing with the denominational work in that area. For instance, we have this year three series of adult programs, one on the Caribbean Area, another based on "A Cloud of Witnesses," and still another on India. For each of these there is a selected packet of free leaflets. These are valuable for the leaders of study groups as well as program makers, although they are designed particularly to help the latter. *MISSIONS Magazine* has a large place in both programs and the Reading Contest. In addition to these, the Department promotes the use of programs on "Overseas" and "From Ocean to Ocean," issued by the two Women's Boards. We are constantly encouraging the use of maps, charts, photographs of missionaries, stereopticon lectures, missionary pageants and plays, flags of all nations, as well as the materials prepared for use in the Bible schools. The whole number of programs reported to the Department last year reached 68,397, of which approximately 50,000 were in adult groups.

### Leadership Training

Another phase of work which has made remarkable progress is *Leadership Training*. While there are Institutes and training conferences on which there has been no attempt to compile statistics, we have records covering several years' work done in Baptist Assemblies and Summer Conferences. The following table, covering the last six years, shows the progress along this line. These figures include Interdenominational Schools of Missions, Baptist Assemblies, World Wide Guild House Parties held during the summer, Boys' Camps, Girls' Camps and Women's House Parties for which this Department furnishes leadership and instruction concerning

courses. As all the leaders are mature and some classes are adult, we are listing the work, even though many of the groups taught are young people. Close cooperation with the Directors of Religious Education in the states enables the writer to know the type of leader needed. A realization of the importance of this field of work leads the various Boards to put at our disposal as many secretaries, field workers and missionaries as possible. The task then becomes one of an equitable distribution which will take care of the needs of the entire Northern Baptist Convention area for the months of July and August.

### SUMMER CONFERENCES AND BAPTIST ASSEMBLIES

Years in Totals	Coop'g Groups	No. Leaders	Total Attendance	No. Addresses	Life Decisions
1925	51	54	14,576	196	659
1926	54	63	14,971	223	1,024
1927	56	86	12,003	278	1,113
1928	71	128	13,662	331	909
1929	71	151	13,804	284	1,083
1930	76	173	16,070	362	802

### Outlook

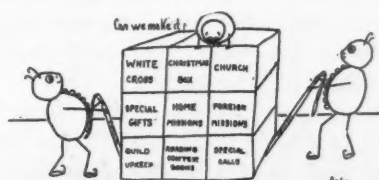
The outlook for the coming year is bright. Two interesting fields, India and the Caribbean Area, are before us for the year's study. Before the end of September the entire edition of both adult study books issued by the Missionary Education Movement was exhausted and orders for several thousand more copies had been received. Abundant helps were ready for all types of leadership. Our own denominational book by Dr. Detweiler is going well and should be in the hands of every Baptist leader attempting to teach the Caribbean topic. Numerous books in the Reading Contest throw additional light on India. On the whole, the possibilities for missionary reading, study, program work and other educational activities are greater than ever before. It is our firm conviction that there is enough intelligent, consecrated leadership among the adults in our Northern Baptist churches to make this the greatest year in the history of the Department of Missionary Education.

### MISSIONARY EDUCATION

	1929	1930
No. of Churches having Miss'y Committees	1,491	1,629
Churches having Missions in S. S.	1,848	1,929
Church Schools of Missions	385	521
No. of Study Classes	6,888	8,215
No. of Certificate Churches	1,184	1,465
No. of Points	296,108	353,845

### MISSIONARY READING

	1920-21	1929-30	1930-31
No. of Churches Reporting Readers	600	3,137	3,470
No. of Readers	21,728	170,467	177,803
No. of Books Read	48,821	734,276	911,011
No. Reading Five Books		51,462	59,387
No. of Points Secured		6,507,209	7,773,670





CLASS IN DRAMATIZATION AT THE ROYAL AMBASSADOR CAMP, OCEAN PARK

## A New Factor in Our Denominational Life

BY FLOYD L. CARR

*Field Secretary of the Department of Missionary Education*

**I**N 1926, shortly after the launching of the Royal Ambassador movement in the Northern Baptist Convention by the Department of Missionary Education, it occurred to me that the establishment of Boys' Camps might afford an effective means of developing missionary-minded leaders among our promising boys. Experience in camp work as a young pastor both at Arlington, R. I., and at North Uxbridge, Mass., had taught the value of the contacts during the two weeks spent each summer "under the lure of the open sky." It was felt that a chain of such camps, established across the country, would serve as "West Points" for the denomination. When the suggestion was placed before the late Willard L. Pratt, then pastor of the Stoughton Street Church, Boston, and our Royal Ambassador representative in Massachusetts, he immediately responded with enthusiasm, saying: "Let's establish at Ocean Park a demonstration camp where we can develop stalwart leaders for tomorrow." Together we mapped out a curriculum that would add courses for the development of the spiritual life and the missionary outlook to the typical camp program of craft-work and nature study. Together we visited several outstanding boys' camps in New England, studying their programs and methods. Later on, a four years' course of study was adopted by a committee of the Department of Missionary Education, and thus the movement was officially launched.

Up to the opening of the Ocean Park Royal Ambassador Boys' Camp in July 1927, the only denomination that had turned to the camp as a means of

developing spiritual leaders was the Episcopal Church. In connection with the Order of Sir Galahad and the Brotherhood of Saint Andrew several camps for boys had been established. Northern Baptists were the first to see the possibilities of this agency for the deepening of missionary interest through the study of missionary heroes. The Heroes Courses I, II and III, prepared for the Royal Ambassador Chapters, were made an integral part of the camp curriculum. Dramatizations, based upon gripping incidents in the lives of outstanding missionaries, were planned for use at the evening campfires. Missionaries were also enlisted for the faculty, with a view to their contacts with these promising boys at the formation period of their lives.

The present trend in all boys' camps is from the recreational to the educational emphasis. In founding the Ocean Park Camp a still further step was taken. The emphasis was frankly and definitely placed upon the spiritual. Counsellors were to be sought among the pastors. Courses based upon the Bible, developing the life story of Jesus, Paul, and other heroes of the Old and New Testament; courses on our Baptist Heritage; upon Life-Work and Stewardship, were set at the heart of the camp program. In the midst of each morning's program a thirty minute chapel period was set aside for the deepening of the devotional life. For example, the chapel talks at Ocean Park this summer were based upon the theme, "Ships on the Sea of Life," and included such themes as "Leadership," "Partnership," "Workmanship," "Comradeship," "Citizen-

ship," "Championship," "Friendship," "Seamanship" and "Stewardship." Each boy at some time during the encampment meets a leader for a fifteen minute personal interview, with a view to help in his relation to Jesus Christ, to the church, and to his future life work. Decisions for baptism, for the ministry, and for missionary service result from these interviews. This phase of the camp program has from the beginning been under the direction of Rev. Charles L. Seasholes of Watertown, Mass.

The growth of the Ocean Park Camp is one indication of the meeting of a real need. It opened in 1927 with 180 boys and 25 leaders. The next year, 1928, there was an enrollment of 202 boys and 40 counsellors. The third year, 1929, the number of boys advanced to 265, and of leaders to 55. The past summer the enrollment of boys reached the 300 mark,



AIRPLANE VIEW OF CAMP PROPERTY, SWIMMING POOL IN RIGHT FOREGROUND, HUTS ON THE LEFT, AND OCEAN PARK SUMMER COTTAGES IN BACKGROUND

and 70 counsellors shared in the responsibilities of leadership. Of the 1930 staff, 11 had served each year from the beginning and ten others of the 1930 staff were serving for their third year. These pastors, without financial compensation, year after year are devoting two weeks of the vacation season in loyalty to the slogan, "Building boys is better than mending men."

Convinced with Disraeli that "the youth of a nation are the trustees of posterity," generous far-seeing Baptist leaders have cooperated in securing for this movement, at a cost of \$3,000, the 100 acres of woodland at Ocean Park, Maine, adjoining to the south the property already in possession of the Ocean Park Association and the New England Baptist Conference. A salt water swimming pool nearly 300 feet long and 200 feet wide, affording a safe place for teaching swimming and life-saving, was constructed in 1928 at a cost of \$5,500. During the past year twelve model huts, each designed to house eight boys and the counsellor, have been erected and furnished

at a cost of \$400 each. The camp is incorporated under the laws of the State of Maine. The president of the corporation is Albert A. Armstrong of Ocean Park; the secretary and treasurer, Philip R. Webb of Portland. The chairman of the trustees is Alton L. Miller of Boston, recently president of the Northern Baptist Convention. A board of directors composed of nine New England Baptists supervise the property and direct the policies of the camp. It is planned to develop three campus acres, each with 18 huts, thus providing ultimately for a capacity of 432 boys.

The preparation for the camp and its conduct during the two weeks' encampment devolves upon four leaders, each with distinct duties. The editing and publishing of the attractive camp booklet, issued annually, is the work of Dr. William A. Hill, the booklet being a contribution from the Department of Missionary Education within which the Royal Ambassadors' organization functions. The promotion of the camp, including the building up of the enrollment, falls upon the business manager. For three years, up to his death in 1929, this service was rendered by Rev. Willard L. Pratt. His place has been filled by Rev. L. G. van Leeuwen, director of the West End Community Center, Boston. He has the assistance of Miss L. K. McKechnie, who from the beginning has served as camp stenographer. The supervision of the daily program, other than the class work, devolves upon the camp director and his assistants. For two years this position was filled by Rev. Robert A. Lundy, trained in the camps of the American Youth Foundation. During the past two years Rev. J. Melvin Prior, associate pastor of the Central Baptist Church, Providence, has served in this position. Assisting Mr. Prior, in charge of Camp Livingstone for the junior boys, is Rev. Percy A. Beatty of Marlborough, Mass., and in charge of Camp Grenfell for the senior boys Rev. Herbert E. MacCombie of Providence. These three men are busy from *reveillé* at 6:30 in the morning to *taps* at 9:30 at night. The selection of the staff of counsellors, the arranging and supervision of the courses of study and work, and the executive direction of the camp devolves upon the dean, Floyd L. Carr.

The development of the Baptist camp movement has been termed by Dr. Charles A. Brooks "one of the most significant and promising elements in our denominational horizon." In 1928 Pennsylvania opened two camps, an eastern camp at Raven Rock, N. J., termed the "Tri-State Camp," in cooperation with Delaware and New Jersey, and a western camp, "Camp Corbley," at Mehafeey, Pa. Today the Baptists in Eastern Pennsylvania own and operate a well-equipped camp known as "Camp Unami," at Sumneytown, Pa., which was purchased at a cost of \$15,000. In 1929 Connecticut withdrew from participation in the Ocean Park Camp and opened its own camp on rented property known as "Camp Woodstock," near Putnam. This past summer Con-



necticut conducted a successful camp, "Camp Rainbow," near Hartford. In 1930 five states established camps upon the Royal Ambassador foundation—West Virginia, "Camp Caesar," near Cowen; New York State, "Camp Neyoraca," near Auburn; Ohio a camp in connection with the annual Summer Assembly at Granville; Indiana, "Camp Nawadaha," near Bedford; and Idaho a camp at Ketchum, on the attractive assembly grounds in the Sawtooth Mountains. In all these camps, save Idaho, the Department of Missionary Education has cooperated, not only providing the syllabi for the courses and the promotional services of the field secretary, but has also defrayed the expenses of two members of the faculty. Already three other states have expressed

the purpose to establish a similar camp in 1931; namely, Michigan, Illinois, and Wisconsin.

The purpose of this expanding movement is the training of spiritual leaders for our churches. It is hoped that the nearly a thousand lads in the Baptist camps of 1930 will become men with "the international mind and the interracial heart." The supreme need of America is well expressed by the lines:

"Give me men to match my mountains;  
Give me men to match my plains,  
Men with empires in their purpose,  
Men with eras in their brains."

These Royal Ambassador camps are designed to produce such men.



THE REMARKABLE ORCHESTRA TRAINED BY DIRECTOR KILLAM AT OCEAN PARK CAMP

## Two Live Days in Camp with Baptist Boys

BY HOWARD B. GROSE

"I CAME, I saw," I *was* conquered. That was where I differed from the great Caesar. It was a complete capture, too, and the Ocean Park R. A. Camp did it. Floyd Carr, the indefatigable field secretary of the Department of Missionary Education, was primarily responsible. His irrepressible enthusiasm about the boy camp movement, increasing from year to year, finally proved contagious to the extent that the only remedy was to see for myself—with result that after two days of camp experiences I joined the company of rank enthusiasts and remain there. After seeing them in it, the devotion of the camp counsellors to their work of character-building was no longer a wonder.

It was a hot morning, up in the nineties, that July 18, when I took the trolley in Portland for Old Orchard, and within an hour reached the camp

boundary at Ocean Park. It was the last day before graduation, and the class work was finished. Walking to the administration building, I found myself in the closing meeting of the faculty and counsellors, who for two lively weeks had been boys with boys, taught much and learned much, and created the atmosphere that made the camp life germinant with lasting influences for goodness. It was a rare pleasure to meet these church leaders, who were using vacation time in strenuous but richly rewarding individual evangelism of the truest type. MISSIONS was at home in a missionary group like that, and responded to the cordial welcome. The final rounding up of details showed how thorough and competent the business management had been under Manager van Leeuwen, looking after the boys' welfare day and night.



BROWN AND YALE NINES PLAYING BASEBALL



SOCCER AND VOLLEY BALL AT OCEAN PARK

The 300 boys were divided into two camps—Grenfell for the seniors, and Livingstone for the juniors—each having its dining hall. I was guest of the Grenfell for dinner. It made one hungry just to see the hearty appetites and the keen enjoyment of substantial food, and as for the noise—well, it was reminiscent of the conversational din at any college dining hall, masculine or feminine, for there is no sex discrimination there. But it was impressive to note how the director's whistle brought silence, and what order was maintained under not easy conditions of service. Then, when the guests were introduced, the greeting given them by the camp salute, hand-clapping in cataclysmic rhythm, exceeded anything in my catalog of welcomes. No words could compare with it for sharp expression, and like the prima donna's high note it sent a thrill down the spinal column.

The afternoon gave a good view of the outdoor

out fracturing good nature. On the volleyball and soccer fields lively games were going at the same time. It was a pretty sight. Athletics rightly conducted are a wonderful safety valve for the young animal spirits. One saw on the field how close the counsellors and boys had come together, and could appreciate the words of the boy who spoke for many others when he said: "A great many of us have experienced a real surprise in our pastors. We thought of them as men dressed in Prince Albert coats. We have found here that they are good fellows." And



CRAFT WORK AT OCEAN PARK CAMP



CHORAL CLASS TRAINED TO SING CLASSICAL MUSIC

activities. On the ball field there was a game of baseball between the Brown and Dartmouth nines, closing their contest. I learned that interest was heightened by naming the different teams after the favorite colleges, and there had been a contesting series between Harvard, Yale, Brown and Dartmouth. The boys played real ball, counsellor umpiring with the usual "kicks" at decisions, but with-

another said: "I have always thought of ministers as being very sober people all the time. Now I know that they are human." And a third testimony is significant: "Our leaders have been good pals." No one can tell what that means for both boys and ministers. The boys found real men, and the ministers good comrades.

Walking through the camp area I saw some of the boys still engaged at their carpenter benches, or finishing craft work, while others were preparing for the departure next day. One of the most interesting features before the time came for swimming was the tracing of lost articles and the auctioning of articles

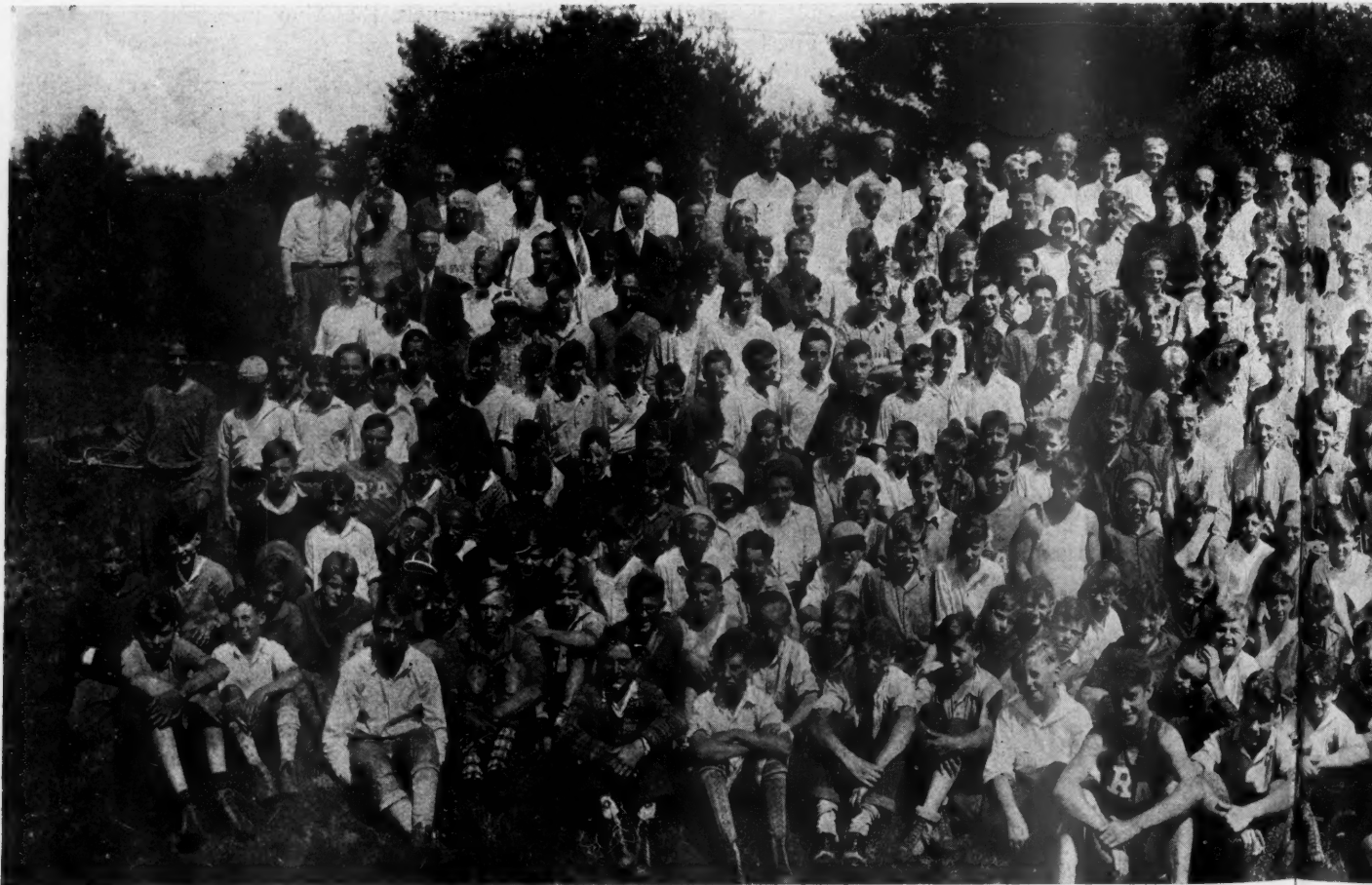
(Continued on page 610)

## From Coast to Coast in

*Two remarkable photographs typical of what the Department  
denominational womanhood and manhood of tomorrow*



THE SOUTHERN CALIFORNIA WORLD WIDE GUILD HOUSE PARTY AT PACIFIC PALMS



THE NEW ENGLAND ROYAL AMBASSADORS' CAMP AT OCEAN PARK, MASS.



## t in Missionary Education

Department of Missionary Education is doing in developing the  
of tomorrow in missionary interest and enthusiasm



AT PACIFIC PALISADES, CALIFORNIA, ON THE SHORE OF THE PACIFIC OCEAN



OCEAN PARK, MAINE, ON THE SHORE OF THE ATLANTIC OCEAN

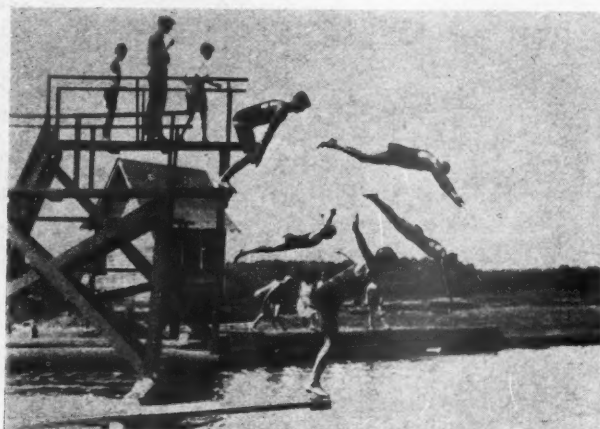
(Continued from page 607)

found and not claimed by anyone or put up for sale by the owner. There was much fun over this, and it was evident, as the counsellor in charge suggested, that occasionally a mistake as to ownership had been made. Where such mistakes were proved, there was an ingenious if not altogether pleasant system of paddling which the owner was allowed to inflict upon the non-owner found with the goods. The boys themselves took charge of this discipline, with judicious oversight. Judging by some squealing the punishment was efficacious as a moral corrective.

Four o'clock was swimming hour, and soon the capacious swimming pool, filled with salt water pumped from the nearby ocean, presented an animated spectacle worth going far to see. Picture 300 boys in and out of the water—diving from heights or spring board, jumping, practising life-saving, doing all sorts of swimming stunts and playing aquatic games. This shifting panorama called for the constant attention of the guards and the counsellors specially designated for the checking in and out of the boys. The north half of the pool is shallow, sloping gradually toward the center, so that the smaller boys who cannot swim or who are beginners can learn in safety. The southern half has the depth for diving and swimming by the boys of experience. As a quite perfect safeguard the "buddy" system is employed. This assigning a camp chum to each boy has many advantages aside from the keeping track in swimming. The boys enter the pool in pairs. They go to the registrar of their section and he enters their names—boy and buddy—on the list. They must come to him together to have their names cancelled or checked out. If one wishes to check out sooner than the other he must make special arrangement. In this way it is possible to keep immediate track of the boys. Helpful and lasting contacts are made by this system of comradeship which the boys greatly approved. Probably the swimming pool is the favorite area on the camp grounds, especially on those broiling days when the Atlantic breezes forgot or failed to blow. And the life-saving lessons under skilled teachers were not the least valuable of the instruction given.

Evident and gratifying was the hold which the missionaries of the staff had on the boys. Foreign field had something to do with this, but personality had more. A more genial group could not be gathered. There was Dr. Judson C. King of Africa, camp doctor, with his improvised hospital clinic, ready to give first aid or any other required; Chester F. Wood of China, six-foot plus, a hero to the boys, who was to leave for China the day after camp closed and gave a thrilling goodbye message that will tell on plastic lives. Others were Capt. James F. Laughton, formerly of the Inland Sea and Gospel Ship; Alva C. Bowers and Raymond E. Whiting of

Assam; Paul Alden, candidate secretary of the Foreign Mission Society; Coe Hayne of the Home Mission Society; and David Owl, Cherokee, one of the prime favorites as John Frost of the Crows was the year before. The missionary dramatization supplemented the messages and disclosed much talent. No camp boy will fail to have a wholesome respect and warm regard for the missionary and the minister in the future.



ENJOYING THE DIVING AT THE SWIMMING POOL

I took supper with the junior boys of Livingstone, and was rather over-awed at the possibilities revealed in those bright, eager faces. Their welcome was hearty, like that of the seniors, and they had the charm of youth in all its freshness. Take the two groups together and they have a superb promise of manhood leadership for the future of the denomination. Nor do I believe that the influence of this camp association will ever wholly be lost.

The Friday evening "expression" meeting—for life decisions and testimonies to the camp influence—was considered one of the most important and illuminating, as it was the boys' own and a voluntary expression. Seniors and juniors met in their own places. The program was informal. There was stirring singing, two or three brief talks by guests, then recording of life-decisions for Christian service; brief testimonies as to what the camp life and training and personal associations had meant; what changes in ideals and aims it had wrought; what broadened views of the nobility and beauty of a true life had come from living with such examples as the tent leaders; what help had been obtained from the closer knowledge of the Great Friend and Big Brother, and so on. It was natural, unpremeditated, the boy speaking out of his heart, talking about religion as simply as one would talk about games. Then followed a period of individual prayers, one quickly following another—the kind of testimony and prayer meeting which, if we could get it in our churches, would mean a revival of world sweep. Deepest of the impressions I received from that meet-



ing was the fact that these boys had been led to regard religion as something to be lived and talked about as a real part of the daily life. They spoke of Christ as though He were the living Master and Saviour, not afar off but near and ready to help. It was long since I had been in such an atmosphere. The boys' camp had ministered greatly in spiritual things to me. I could judge then, somewhat, how it must have profited the counsellors in spirit. Many of the testimonies of the boys were characteristic. A few only can be given. Note how strong is the missionary emphasis:

This is my first year. Missionary Heroes was one of my best courses. I have wanted to be a missionary and this has given me a broader sense of what it means.

This is my first year. I want to be a missionary.

This is my first year. I have received a new impression as to my life's aim.

This has been the most joyous two weeks in my life.

I have learned more about the life of Jesus. Everyone here has been helpful.

We have developed physically, socially, morally and spiritually. I have met here the finest bunch I ever knew.

I do not wish to convey a wrong impression concerning these boys. They are not saints, but real, snappy, quick-seeing American boys. They could on occasion raid a tent, or have a little out-of-the-curriculum fun; indeed spirits were running over all the time. But there was nothing mean or sneaky about them. They shared in the tent devotions, but there was nothing goody-goody anywhere on the camp grounds. The striking thing was the simple naturalness with which religion was incorporated into the daily life. Of course, it is to be remembered that this was a carefully selected company, not just boys picked up anywhere. They had background, the training of Christian homes most of them, so that prayer was not a new thing to them, although taking open part in the nightly round with the counsellor was a new experience to most of the first-years. Absence of formality, a sense of reverence and reality, frank petitions, made these tent devotions a positive influence in the boy's life.

Saturday was graduation day and goodbye. Dean Carr had prepared a somewhat elaborate program, and it was another hot day; but the boys were ready to see the thing through in perfect form. There was a large company of visitors, including many parents, so that the large assembly hall was well filled with an eager and expectant audience. The point of most interest to the boys was the awarding of the prizes in the games, the classes, deportment and tent care, swimming contests, and other things. The program was excellent as a whole, and the attention was remarkable in face of the thermometer's attempt to spill the mercury over the top. For the first time I saw the entire body of 300 together; heard

them sing noble hymns with great power and rich harmony; listened in astonishment to the playing of the large orchestra after only two weeks of training and practice; noted the absence of jazz, and the high grade of the choral numbers by the choir (Beethoven's "The Heavens Resound" for opening); and scrutinized the faces of the campers—as clear-eyed, straightforward, happy and manly a band of healthy and fun-loving lads as I have ever faced. And when in unison they all gave the camp salute of hand-clapping it was something long to ring in one's ears and then live on in memory.

There were two guest speakers. Dr. Bruce E. Jackson, of the Board of Missionary Cooperation, drew vivid life lessons from "The Voice of the River"—ambition, dependability, cooperation and control, with illustrations that will live in the memory. The second address was by the writer, who was called suddenly to take the place which Dr. William A. Hill was unable to fill. This was a privilege, as was the entire visit to Ocean Park. The first visit, but I hope not the last. At Dean Carr's request the Editor permits him to have the closing words, only saying that the lines of verse were wholly impromptu.

The leadership in all these camps is made up very largely of pastors who are keenly interested in building boy character. They are not remunerated for their service but are contributing their time and skill without compensation. In his address at Ocean Park on Graduation Day, in recognition of the service of the faculty, Dr. Howard B. Grose, the Editor of *MISSIONS*, said: "I know of no boys' camp anywhere else that has seventy such counsellors. These men are nearly all pastors in New England, strong men, who know and love boys. They ever remember that they have been boys themselves yet realize that there is always something new to be learned about that *human enigma*—the boy!" He said it was a great hour in any life when the discovery is made that Christianity is a life, and here in camp the men and boys were actually living it. He emphasized the value of the human contacts possible through the camp program, contacts that are intimate, rare and revealing. In closing, he imagined that one of the counsellors might have written these lines regarding his camp experience:

I'd rather be a Counsellor and with the Counsellors stand  
Than play the biggest trombone in the Camp's distinguished Band.  
I know they're full of pep and vim, clean fun and plenty noise,  
But take them all in all, say we, we love the R. A. boys.

Two weeks we've been together

In fair and rainy weather,

Ours now, this Graduation Day, regretfully to part,  
So "*au revoir*, God bless you all!" from the bottom of our heart.

## BUILDING BOYS IS BETTER THAN MENDING MEN

(R. A. camp slogan)



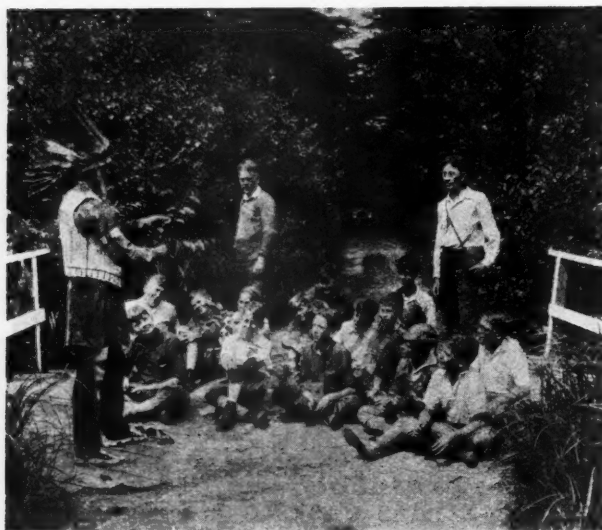
# The Camp As a Mutual Training Ground

BY COE HAYNE

## I. The Counsellor's Share

**F**OR an adult—pastor, missionary, secretary, teacher or layman—to engage in the activities of a Royal Ambassador Camp such as is maintained at Ocean Park, as director, leader, or counsellor, is to expose himself to influences of a renovating character not easily discarded. He will find himself surrounded by a crowd of young disciplinarians who radiate a wholesome philosophy of life while unconscious of the contribution they make to the men who have joined them for two weeks' sojourn in the open. One may go to such a camp with its central purpose and policy clearly defined, he may suppose, but come away with a conviction that all the avenues of service in behalf of youth cannot be mapped out in advance. He will also be conscious at the end of his varied experience that he has been more the recipient of good things than the giver.

Even a visitor may have the privilege of a mountain-top experience if he allow himself to be drafted for casual service. One guest relates how he got very close to a group of seven boys to whose tent he had been assigned for one night only, the regular tent counsellor being called away unexpectedly. The boys were excellent hosts, providing for the comfort of the newcomer in a way that made him feel quite at home. When he "turned in" no disturbing sound issued from any of the seven bunks that rose in tiers about him. Indeed the quietness of the boys seemed almost abnormal. Then out of the stillness came the voice of a boy in an upper bunk: "We usually have devotions at this time."



DAVID OWL, COE HAYNE AND EUGENE PHILBROOK WITH NATURE STUDY CLASS AT OCEAN PARK

With this as an introduction, it will be of interest to scan through the following suggested duties of a tent counsellor, which indicate that he undertakes no sinecure in his dealing with live wires.

## HOW TO BE A COMPANION TO BOYS

Help each boy to get settled in your tent. Be a companion to the boys at all times.

Read "Suggestions to Campers" to the boys and familiarize yourself with it.

Promote "tent spirit" and "camp spirit" through fellowship and loyalty.

Use nicknames and first names in addressing boys. Study their individuality.

Explain camp honors and urge boys to earn them.

Each teacher will select the three notebooks or the best craft work in class, and report to the Dean.

Frankly talk to the boys in your tent about cooperation and tent pride.

Encourage each boy to participate in prayer during the nightly devotions.

Promote promptness among your group by being always prompt yourself.

Allow no "rough housing" in tents. "Hands off" another fellow's property.

Report to camp doctor any boy who needs the doctor's attention, including sunburn.

Enforce quiet after taps, keep boys warm in bed and teach value of sleep.

Insist that all boys observe "siesta" with shoes off and belt loose.

Set example of good table manners and insist upon group eating like gentlemen.

Tactfully influence your group morally and religiously in setting before them the higher ideals and, the following of Jesus Christ as the most desirable.

Support and boost for everything in camp activities even when not your specialty.

The good that a boy gets from camp depends largely on the tent counsellors. Be patient with the wrong-spirited boy.

Supervise personally the putting of your tent in order prior to daily inspection.

On evening of the first day make sure that each boy has paid the camp fee, banked his spending money, registered for classes, brought his health certificates, and marked his clothing and belongings.

Instruct boys in preparation for personal inspection daily, covering teeth brushed, hair combed, face, neck, ears and hands washed, finger nails cleaned.

Bank most of your money with the camp bankers for safety's sake.

Check up on notebooks of the boys in your tent on the second and third day to make sure the notes are satisfactory.

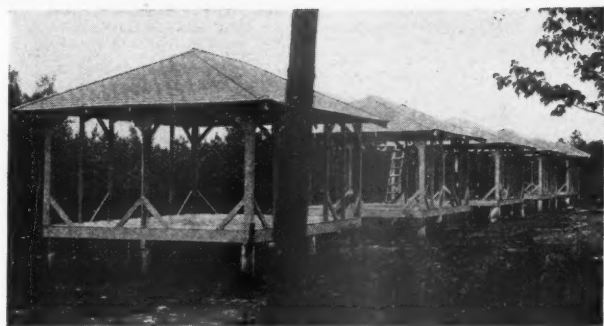
If any serious difficulty develops with a boy consult Camp Leader.

Watch for homesickness and report to Camp Leader if unable to cope with it.

Mark each boy's score card daily but do not disclose marks until end of camp.

## II. The Boy and His Camp

The boy whose application is accepted as a member of the Royal Ambassador Camp comes under the watchcare of the camp managers at once and there is no let-up in this oversight until he has reached his home after the two weeks' period. He is told what to bring and how to reach camp whether he



THE MODEL HUTS BEFORE EQUIPMENT HOUSING EIGHT BOYS AND THEIR COUNSELLOR. THESE REPLACE THE OLD TIME TENTS, ARE MORE SANITARY AND COMFORTABLE—TWELVE NEW ONES ARE PROJECTED

travels by train or automobile. The camp counselors will meet the R. A. boys in Boston if desired. The camper is allowed to swim only at specified hours and under the "buddy" system, with counsellors and expert life guards continuously on duty. He is compelled to deposit his money with the camp bankers and it may be drawn only with the approval of his tent counsellor. He will get a practical experience in good citizenship when he is encouraged to protect all buildings, tents and trees, and to do his share of camp work cheerfully. He will be asked to notify his home of his safe arrival the first day in camp and to write a letter home each Wednesday or go without dinner that day. Each boy takes his turn as waiter in the dining-room to serve his tent group. It is worthy of note to say that during the 1930 camp period no boy out of the 300 campers conducted himself in a manner that caused him to forfeit an information from the dean to return in 1931. All played the game and no boy brought discredit upon his home or community. In their respective localities they are today the camp's best promoters.

By a display of an enrollment card, inspection report card and other forms, MISSIONS in this one issue is giving its readers practical help in a visualization of some of the steps through which a boy passes to enter and leave the Camp at Ocean Park. It does not take a boy long to learn that carelessness with respect to personal appearance is not getting him anywhere with his mates and tent leader. He discovers also that promptness to bugle calls or the care of teeth pertain not so much to the realm of obligation as to a certain joyous way of life. Everything seems to him to be carried on in the spirit of a game.

At the close of camp, on the eve of commencement day, the members of the junior and senior camps hold separate consecration meetings at their respective headquarters. The testimonials given on that occasion reveal how closely some of the boys have been brought to a realization of the beauty and gladness of the Christian life. Clearly may come to a boy the realization of Christian comradeship.

Through personal interviews conducted in camp by a selected group of counsellors no boy is apt to leave camp without having had the opportunity to face the question of his personal relationship with Christ.

## The Life of the Camp

### The Daily Program

The bare outline of the daily program conjures up lively pictures of boys everywhere about the grounds engaged in character-building activities. A carefully worked-out routine for bugler and a well-trained corps of buglers made possible the carrying out on scheduled time of the day's program from "First Call" at 6:25 a.m. to "Lights Out" at 9:30 p.m. The daily program follows:

6:25 A.M.—First Call; 6:30—Reveille; 6:35—Setting Up Exercises; 7:00—Personal Inspection; 7:10—Flag Raising; 7:15—Breakfast; 7:45—Tents put in order; 8:20—March to Classes; 8:30—10:30—Class Period; 10:30—11:30—Outdoor Activities; 11:30—Free Period and Banking; 12:00 M.—Dinner; 12:30 P.M.—Siesta; 1:30—Camp Project; 2:30—Recreation Period (Athletics, Camp Craft, Life Saving, etc.); 4:00—Swimming Period (the "Buddy System" strictly followed); 5:00—Free Period (Faculty Meetings); 5:30—Lowering of Colors; 5:40—Supper; 6:10—Twilight Games; 8:00—Evening Program; 9:10—Call to Quarters; 9:20—Then Devotions; 9:30—Taps (then all quiet in Camp).



AS SKETCHED IN THE CAMP PAPER. THE BOYS ARE FULL OF ORIGINALITY, WIT AND HUMOR

### Daily Record Kept by Tent Counsellor

Name..... Tent.....

### SCORE CARD

GRADE EACH BOY ON THE SCORE OF TEN POINTS FOR A PERFECT RECORD

1. Care of Teeth.....
2. Neat Personal Appearance.....
3. Possessions and Bed in Order.....
4. Observe Proper Rules of Eating.....
5. Promptness to Bugle Calls.....
6. Friendliness with Tent Mates.....
7. Initiative Shown.....
8. Co-operates with Tent Leader.....
9. Obeys Within Bound Rules.....
10. Helps in Camp Project Work 1.30—2.30.....

AVERAGE

Signed.....

Tent Counsellor



## ENROLLMENT CARD

### ROYAL AMBASSADOR BOYS' CAMP

At Ocean Park, Maine

### Camp Application

I hereby make application to be enrolled at the R. A. Camp, at Ocean Park, Maine, for the season of 1930.

2 Weeks' Camp, July 7-19. Enrollment Fee \$1.00. Camp Fee \$25.00.

My Name is.....

PRINT LETTERS

Address.....

STREET

CITY

STATE

My age on July 1, 1930.....years.....months.

Father's or Mother's name.....

Certified by Pastor.....My school record.....  
PASTOR SIGN HERE

Good  
Fair  
Poor

### Varied Duties of Camp Leaders and Counsellors

The men who contributed to the success of the Ocean Park program for 1930 composed a volunteer band of seventy workers whose varied service is indicated below:

#### CAMP EXECUTIVE OFFICERS

Rev. Floyd L. Carr, dean; Rev. J. Melvin Prior, camp director; Rev. Herbert E. MacCombie, camp leader of Grenfell; Rev. Percy G. Beatty, camp leader of Livingstone; Rev. L. G. Van Leeuwen, business manager.

#### SPECIAL SPEAKERS AT CAMPFIRE, CHAPEL AND COMMENCEMENT EXERCISES

Rev. Bruce Jackson, Dr. Howard B. Grose, Dr. Charles A. Brooks and Rev. Miles Smith.

#### DIRECTORS OF RECREATION AND HEALTH

Dr. Judson C. King, camp physician and director of first aid; Kenneth Rowley, Leland W. Kingman, Rev. William E. Garabedian, Geo. S. Winsor, directors of athletics; Rev. Wayne Robison, W. M. Fowler, directors of tennis; Rev. Harold W. Curtis, director of aquatics; Harmon Wright, Russell P. Hager and Edward L. Buxton, life guards.

#### MUSIC AND DRAMA

Rev. P. A. A. Killam, director of orchestra; Rev. H. Douglas Pierce, director of choral singing; Rev. H. Otheman Smith, director of dramatization; Rev. William E. Garabedian, song leader for Livingstone; Rev. J. W. F. Hakes, song leader for Grenfell; Harry H. Kruener, pianist; Edmund Opitz, Francis T. Eddy, buglers.

#### SPECIAL INSTRUCTORS AND SUPERVISORS

Albert A. Armstrong and Robert Friend, photography; Clarence Bosworth and Rev. Frank M. Swaffield, bankers; Rev. Robie M. Brown, Walter M. Fowler and George S. Winsor, camp custodians; Everett Sherwood, supervisor of waiters; Rev. David Owl (Cherokee), Indian lore and scouting; Herbert T. Pierce, scouting; Ira J. Martin, ticket seller and checker at swimming pool; Rev. C. Percy Christopher, journalism; Harry S. Stills, Wayne M. Shipman and Rev. Fred W. French, assistant camp leaders.

#### INSTRUCTION IN BIBLE, MISSIONS AND LIFE PROBLEMS

Paul E. Alden, W. W. Barker, S. Stanley Batstone, James Beveridge, Alvah C. Bowers, Harold Campbell, C. Raymond Chappell, Percy C. Clark, George Currier, Earle W. Darrow, Raymond E. Ewing, Coe Hayne (Making Life Count), Chester H. Howe, Wesley G. Huber, Dr. George A. Huntley, S. Paul Jefferson, Harold V. Jensen, P. A. A. Killam, Dr. Edward C. Kunkle, Capt. James F. Laughton, Arthur B. Mercer, Claude E. Morris, William T. Murphy, Jr., Edwin H. Prescott, Charles L. Seaholes, Frank M. Swaffield, Frank T. Valdina, A. Bernard Webber, Howard A. Welch, Chester F. Wood.

#### MANUAL TRAINING AND NATURE STUDY

Richard N. Ballard (airplane models), Rev. William H. Dyas (ship models), Rev. Ernest L. Loomis (carpentry), Rev. Eugene S. Philbrook (nature study), Rev. Holgar N. Schluntz (sloyd), Dwight S. Strong (leather work), William G. Towart (geology), Rev. Louis A. West (metal work).

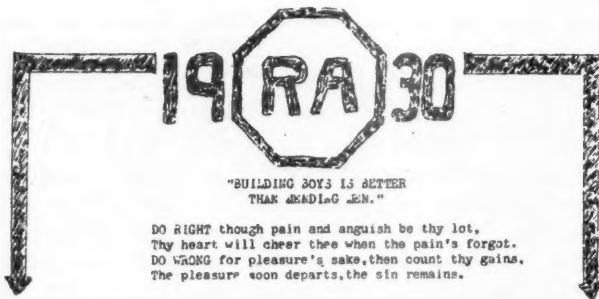
### R. A. Camp Song

(Sung to Maine College Song)

BY COUNSELLOR W. W. BARKER

Raise a song for Ocean Park,  
Shout till the rafters ring;  
Stand and lift the theme once again  
Let every loyal R. A. sing.  
Sing of all the happy hours,  
Sing of the joyous days,  
Sing of Livingstone and Grenfell,  
The camps of our hearts always.  
Of the pines, of the sea,  
Of the camps that have brought us such happiness,  
Of our work, of our play,  
Of our leaders who give us such comradeship,  
Of our Christ, of our King,  
Whose ambassadors go to the ends of the earth,  
Of their faith, of their love,  
Of the message they take to all men.  
Raise a song, etc., repeating the refrain.

(This was sung with wonderful volume and richness of tone; indeed, the singing of the fine church hymns was a notable feature.)



Vol. 1 OCEAN PARK, MAINE No. 3

Camp paper "RA," edited and mimeographed by the boys with much journalistic skill.

### My Covenant with God

(A card with this covenant on it was found in the pocket of a Princeton student who was drowned in his junior year. He was the son of Hannah Whitehall Smith.)

I take God to be my Father, I take Jesus Christ to be my Saviour, I take the Holy Spirit to be my Guide, I take the Bible to be the rule of my life, I take the Christian people to be my associates, I take Christian work to be my duty. I likewise dedicate myself to the Lord, and this I do freely, deliberately, sincerely and forever.

Name.....

Date.....

Many of the boys sign this as a Life Decision.





LEADERS AND BOYS AT CAMP NEYORACA, NEAR AUBURN, NEW YORK (SEE ALSO SECOND COVER PAGE)

## Other Camps Started for Baptist Boys

### Camp Neyoraca in New York

The first camp in the Empire State was established on the shores of Lake Owasco near Auburn the last two weeks in August. Fourteen counsellors and fifty boys were in attendance, and boating, swimming, baseball, hikes, quoits and campfires filled the recreation periods with health and pleasure. But the deeper purpose was the courses taught with view to building character and fitting selected boys for leadership in our churches. The four years' curriculum worked out by the Department of Missionary Education and the Publication Society was adopted and the first year's course successfully carried through. The camp director was Rev. George L. Cutton, director of religious education in the state. The pastors who served as counsellors, teachers, tent supervisors and comrades were enthusiastic over the experience. The morning chapel service was impressive. Music was given a prominent place; there was an orchestra of seven pieces, and all formed a choir that gave several concerts in addition to the fine chapel singing and a vigorous songfest that opened the evening campfires, for which Director Cutton provided alluring programs. The dramatization work was unusually effective. Most impressive was the Sunday morning service at which ten of the counsellors related their Christian experience from conversion on. At the graduation exercises, August 30, the closing address was by Field Secretary Carr. One of the finest results was the personal decision of four boys to accept Christ.

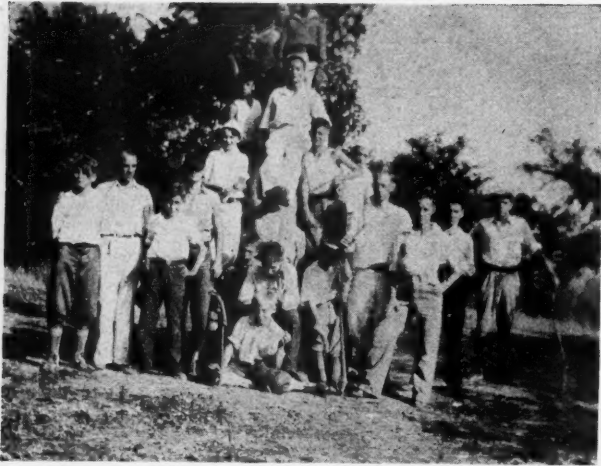
The leaders were agreed at the close that the program, with its happy blend of the physical and spiritual elements, presents a challenging opportunity to the churches to train boys for leadership in service as the advance guard of a new type of trained manhood in the church. They decided that a camp for teen-age boys, built on the Royal Ambassador foundation, should become a permanent institution in New York State. With its start and united leadership, Camp Neyoraca bids fair to take its place among the strong links in the Ambassador chain of boys' camps.

### Connecticut Camp Rainbow

Under the supervision of the state director of religious education, the Connecticut Baptist Convention, with the cooperation of the Publication Society and the Board of Education, held the second annual camp for junior high school boys, June 23rd to July 3rd, Camp Rainbow, the well equipped site belonging to the Hartford Y. M. C. A., was used. There was an attendance of 49 boys with 13 leaders, most of whom were pastors within the state. The program was so conducted as thoroughly to check on every boy's moral, spiritual and physical needs. In addition to the usual activities of a standard boys' camp, classes and projects were conducted in Bible and missions, including all features of Royal Ambassador Camps. The unanimous opinion was that the camp experience had been most valuable to boys and leaders.



MAKING AIRPLANES AT CAMP RAINBOW. THIS PROVED ONE OF THE POPULAR CLASSES IN HANDICRAFT



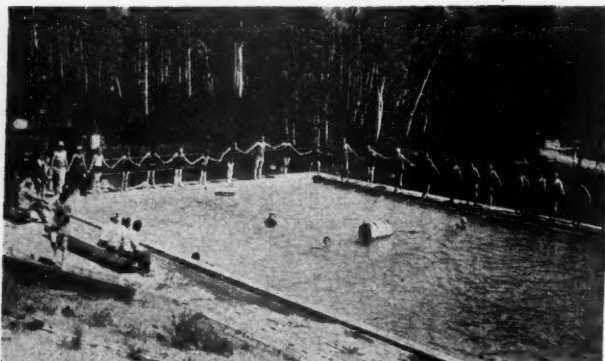
BOYS AT THE OHIO R. A. CAMP AT GRANVILLE

### Ohio Baptist Boys' Camp

The Ohio Baptist Boys' Camp which was held in Granville, July 28—Aug. 8, was attended by 38 boys and 11 counsellors. The camp as a whole was one of the most successful pieces of work ever attempted by the Ohio Assembly. Situated on Denison campus, part of the Summer Assembly yet distinctly separate from it, this camp did a noble piece of work. All of the men were heartily in favor of the type of work done. The boys answering a questionnaire were unanimous in their approval of the camp with a sincere desire to come back again next year.

All the boys got a new appreciation of Jesus Christ and their relationship to Jesus as Lord and Master. Several of the boys have gone home with a new and real desire to be of service. Some have gone home to profess Christ as Saviour and friend, in baptism and in active church membership.

The biggest thing in favor of having the camp on the university grounds and connected with the Assembly is that it connects the thinking of the boys with the whole program of the church. Our boys before leaving camp were thinking and talking about the college they would attend upon leaving the high school. Many of them remarked that some day they hoped to be able to attend the Assembly, really the next step after leaving camp.

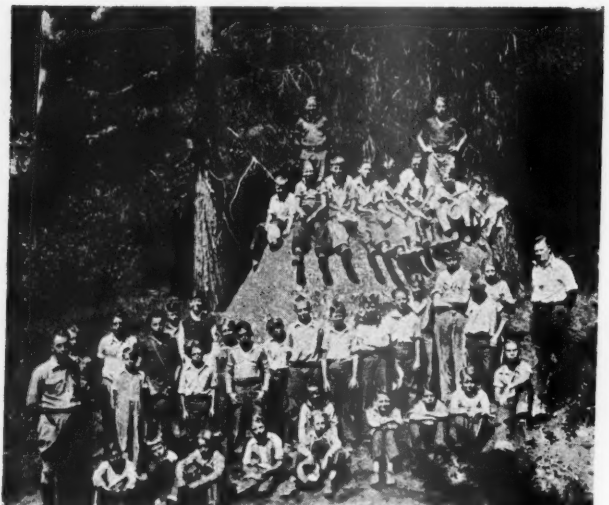


GROUP OF R. A. BOYS IN THE NATURAL HOT WATER POOL, SAWTOOTH MOUNTAINS, IDAHO. THIS AND THE NORTHERN CALIFORNIA ARE THE FARTHEST WEST, AS YET, BUT OTHERS WILL NOT BE LONG IN STARTING

### Camp Na-wa-dá-ha in Indiana

Camp Na-wa-dá-ha, the Baptist Boys' Camp at Bedford, Indiana, had an attendance of 58, including the faculty. Four of the faculty were from outside the state: Floyd L. Carr, New York; Charles L. Conrad, missionary in Burma; Robin Patterson, a native of India; and William Greyfox, an American India. Dr. C. M. Dinsmore, state superintendent, was camp pastor, and Willard R. Jewell dean. Eight study courses were given each morning. The boys voted the Missionary Heroes' course to be the best. All of the ten boys not members of the church gave themselves to Christ, and most of them have already joined the church since their return home. The camp for the next year is assured. The cost for the two weeks was \$16.50 per boy.

(For group picture, see second cover page.)



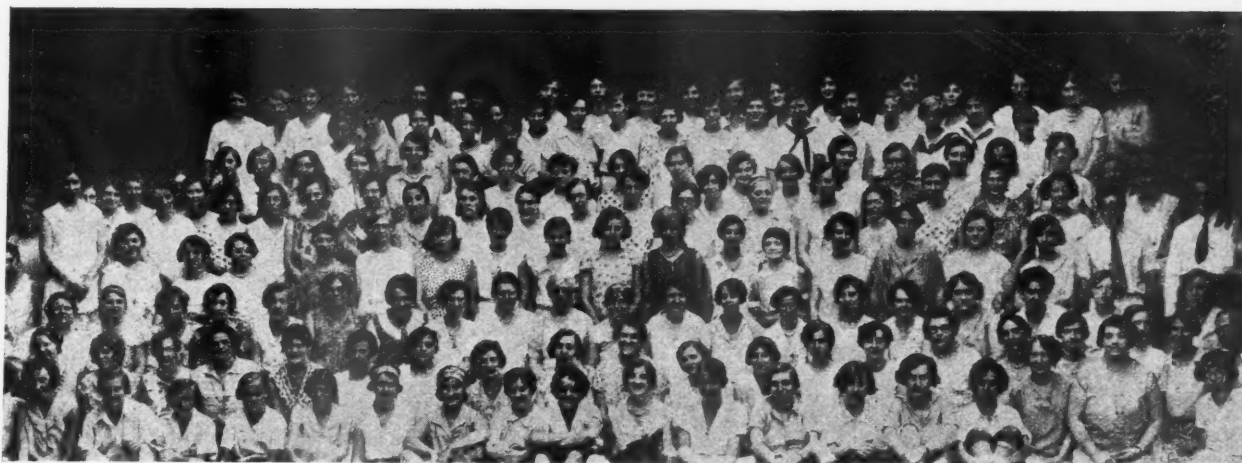
NORTHERN CALIFORNIA BOYS IN GENERAL GRANT NATIONAL PARK  
—THE MOST PICTURESQUE CAMP

### West Virginia's First Camp

West Virginia's first Baptist Boys' Camp was highly successful. On July 21st, 23 boys and 13 pastors and helpers arrived at Camp Caesar, near Cowen, for work and recreation, with Ward W. Hibbs as Director. The daily program was planned for a definite purpose and so carried out. From morning until bedtime the boys were working, studying, playing and being entertained. They were given the best food an expert cook knew how to prepare. Through the fellowship with pastors and helpers, we sought to lead the boys to a higher appreciation of Christ and the church. They declared at the close that had had "the time of their lives."

The photograph (page 578) shows the class in Missionary Heroes 1, taught by Dr. Frank W. Goddard, of the East China Mission. He served as camp doctor, as well as a teacher. Similar service was rendered by Dr. Franklin Lynch of Belgian Congo at the New York State Camp, and Dr. Judson C. King of Belgian Congo at Ocean Park.

NOTE. We have covered the various camps as far as possible in this issue. It was natural that Ocean Park, as the mother and a national rather than a state or local camp, should have full exposition, as an aid to others who are projecting camps on the R. A. plan.—Ed.



WORLD WIDE GUILD HOUSE PARTY, BAPTIST CAMP UNAMI, SUMNEYTOWN, PENNSYLVANIA

## The World Wide Guild

BY ALMA J. NOBLE

"World wide our vision and our love,  
In Thy great service glad and free,  
Our aim, all other aims above,  
Dear Lord, to be worth while to Thee!"

Fifteen years old and still going strong! They have been years of enthusiastic adventure in World Friendship and it is literally true that "the girlhood of our country loves the girlhood of the world." We have been digging into the archives and have discovered that the Guild has made in these fifteen years a real contribution to the life of the denomination in leadership and gifts.

From Guild ranks have been recruited 52 missionaries for the foreign field; 37 for the home field; 7 who are working with the Field Activities Department; 4 on the Woman's Foreign Board; 2 on the Woman's Home Board; and 2 holding official positions in our Missionary Training Schools, making a total of 104 in this Guild Honor Roll.

In addition to these whose dreams of life service have come true is a vast body of Guild girls who are being trained for leadership in the local church and whose endowments of mind and literary and artistic genius are dedicated to the service of the Master. It is interesting to attend a Woman's House Party or State Meeting and behold former Guild girls in action.

Estimating an enrollment of 7,981 chapters and an average of 20 girls to a chapter, it is a striking fact that 159,260 Baptist girls have come under the stimulating influence of the Guild. There are about 50 chapters scattered in India, Burma, Assam, China, Japan, Philippine Islands, Cuba, Puerto Rico, Alaska, Mexico, Central America and the Maritime Provinces. There are only two salaried officers—an Executive and a Field Secretary, but a force of 349 volunteer District, State and Association Secretaries cheerfully, gladly, and efficiently carry on the work. All praise to them!

The first Guild House Party was held in 1916. From that experiment has developed one of the most valuable features of Guild activity. Last year 52 Guild State Rallies and House Parties were held in 33 states, some lasting a week, but the majority over the week end. About 5,000 attend these State gatherings each year. Last year 375 chapters qualified in the Reading Contest, a total of 70,681 books being read. For four years a National Convention of Guild leaders has been held on the day preceding the opening of the Northern Baptist Convention. Southern California goes to the head of the class, having paid expenses of a delegate to each of the four conventions. The first Sunday in December is Guild Vesper Sunday, when chapters all over the world join simultaneously in a service of worship in the late afternoon. Do they study missions? Last year there were 16,373 program meetings, and 1,920 additional mission study classes. Themes were written on topics related to the study courses, and plays and pageants galore were given. White Cross work is their outstanding project. The special gifts of the Guild to the whole denominational task since 1921 have amounted to \$366,771.43, including last year's gift of \$42,000. This amount is an extra thank offering gift in addition to the regular pledge of the members to the monthly duplex envelope. It is all a part of the church and state apportionment and goes through the regular channels.

Appropriating the words of the Psalmist, "Thy years shall have no end," we look forward to still greater achievements in the matter of service and the development of a trained leadership in Kingdom service.

Then forward daughters of the King,  
Since He Himself shall be our Guide;  
Our hearts are singing with the Spring,  
The world stands open to us wide!

(This new picture shows the noble sisters standing by their highly prized car, Almari.)



ALMA, MARY AND ALMARI NOBLE





RHODE ISLAND CRUSADERS ON C. W. C. DAY, 1930

## The Children's World Crusade

BY MARY L. NOBLE

In the moving picture of Commander Byrd at the South Pole, one of the pleasing pictures to those of us who love little children is the photo showing the tiny puppies being harnessed to a miniature sled and presumably being trained as a dog team for their work in the world, possibly to carry the scientist to unexplored fields, or life-saving drugs and provisions to the courageous adventurer or help to those in desperate need. With a similar idea and an even higher purpose, the C. W. C. is training the children of our denomination for a life of service with ideals of Christian patriotism and brotherhood which will bring life and light to the uttermost parts of the world.

In 1917, when the organization was started, there were less than 100 mission bands for junior boys and girls reported and about 300 Baby Bands, which enrolled babies but provided no educational program for them.

The World Wide Guild organization, which had been in operation for two years, was meeting the need for the young women so acceptably that a similar plan for children was inaugurated whose purpose is to develop in our boys and girls a Christian interest in the children of the world and arrange for their participation in helping to send the Gospel to them. The children under twelve years of age are included in the C. W. C. and the same age groups prevail in this as in other educational systems. The Juniors are the Crusader Companies, the Primary children are the Herald Band and the Beginners are the Jewel Band.

Correlation with existing organizations in the church is recommended in the interest of conservation of time and effort. The Crusader Company may be correlated with the Christian Endeavor, Baptist Young People's Union, Junior Church, or Junior Department of the Sunday school. The Herald Band may similarly be correlated with the Primary Department of the Sunday school and the Jewel Band with the Beginners' Department.

Something more than "another meeting" is involved in the C. W. C. There is life and interest in the plans and projects; there is training in group activity; and a happy normal desire to share the best in our lives with all of God's family.

When we started, we had no graded study material. "Stories for Children" must do for Beginners and Juniors alike. We have now every year a Junior and a Primary study book on the Home Mission theme and another on the Foreign theme. These books furnish stories, suggestions for meetings, worship and activities, background material, games and handwork. They are growing in value and use each year and we are glad to say that last year sixty per cent of our organizations reported using these texts in their meetings. For the Jewel Bands of the C. W. C., a set of programs is prepared by expert kindergarten teachers containing stories and activity suggestions suitable to them.

Education through reading, pictures, handwork and giving is made available. Last year 23,736 books were read by the children and in thirty-five States we awarded a prize to the Crusader Company which read the most books. In the letters that come from the children acknowledging the pictures we often discover some interesting sidelights on their attitudes. One child wrote this year, "Last year you



WALNUT GROVE CHINESE HERALDS WITH THEIR ALASKA LESSONS

sent us a picture of Adoniram Judson. This year we should like his wife."

For the first years, we kept no record of the gifts of the children, but in the last nine years they have amounted to \$126,773.00. The special containers for their gifts have always had an educational value. This year we have an Automobile which we call the C. W. C. Motor on the King's Highway, which will take us to visit our missionaries and will be loaded with presents (or more correctly money for the presents) which will be helpful in the various kinds of work. The stories which appear in this issue of MISSIONS illustrate actual needs of our own missionaries.

We have entered into the World Friendship Projects through which we have sent dolls to Japan, school bags to Mexico and Treasure Chests to the Philippines. Many friendly contacts have been made also through Christmas

boxes and the exchange of photographs and letters. Kobe San, the Japanese Doll sent to the C. W. C. from the children of the Zenrin Kindergarten as an expression of their friendship and gratitude, is touring the states, now going from one group to another with its story of Good Will.

Through actually doing the work of the organization the boys and girls are learning what to do and how. They like better to work out their own plans than to have them handed down ready made. Through this training we are developing some real leaders and are holding in our churches and to our missionary enterprise boys and girls who would go outside the church for their club life and activities. It is a revelation to us always to see with what ability and interest these children conduct the Association Rallies each year and bring the greeting and do their part at the Guild and Crusade Banquet on National Conference Day.



## Guild House Parties of Distinction

### Pacific Palisades

In a canyon by the sea  
There my Master speaks to me—

Speaks in bright faces, happy voices, girlish laughter. Speaks in the loving care and wise guidance of leaders who lead aright. Speaks through eight days of perfect California weather, while 300 Guild girls and counsellors (average daily attendance over 160) find life so full and Christ so near that illness is nearly non-existent and the Camp Council has to handle not one single case of discipline.

Perhaps much credit goes to our theme, "Witnessing," and to the effectiveness of its use. Early in December, six months before the Northern Baptist Convention, it was chosen, together with the key verses, Acts 1:8 and Galatians 3:28. Daily throughout the week rang out the strains of the 1930 House Party hymn, "The Whole Wide World for Jesus". And every Gu Gi present bore splendid testimony, in daily living and in spoken word, to the sweetness and power of His presence.

Rising at 6:45, breakfasting at 7:15, we had to scramble to get beds made and tents swept before class began at 8:30. "Aunt Alice" (Dr. Alice Williams Linsley) produced Biblical authority for her advice on "What the Well-Dressed Christian Will Wear." Viola Hill, since returned to China, introduced *A Cloud of Witnesses* in the form of suggested programs for chapter meetings. State committee chairmen utilized the daily Forum Hour for presentation of new plans and materials and for general exchange of ideas. Simultaneously, in widely separated classrooms, Louise Carter of Colorado taught *Between the Americas* and "Stella Jane" (Mrs. B. S. Brubaker) the standard training course in Dramatics. Best loved of all is the Vesper Hour, led this year by Mrs. V. S. Silke. Gathered round the foot of the old Vesper Oak, we sang softly together, bore personal witness through prayer and testimony, and were led along "The Upper Trail" with the Master.

Daily morning and evening specials brought us world-wide witness: the witness of the Russian, the Hindu, the American Negro, the American Indian, the Mexican in our own country; the witness of America in other lands. Presented in song and story, testimony was borne by such gifted Christians as Mrs. Alice Downey Stenger, Thomas

Moody Paramanandum, Princess Ataloo, the Iroquois Quartet—and by many Guild girls and Guild organizations.

"Vi (Mrs. S. R.) McKern", State Secretary; "Mother S", (Mrs. D. W. Schlosser), South Pacific District Secretary and camp chaperon; Gail Hotchkiss, State Fellowship Chairman and camp manager—these and others like them merit and receive in overflowing measure the love and gratitude of all Southern California Gu Gis for planning and carrying through this most successful Ninth Annual House Party.

May the coming year be so full of consecrated activity—white cross, mission study, theme writing, Christian Americanization, every kind in which Guild girls everywhere engage—that 1931 will produce a House Party even larger and finer than 1930's! That's a wish we know will come true; for Southern California has caught the spirit of the Great Commission and has "gone international." —Margaret Mitchell. (See picture on page 608.)

### Greetings from Montana

"Come, Guilders, join in joyful song,  
On this our festal day;  
Fifteen, fifteen the notes prolong,  
In merry roundelay.

"Oh we are a Wonderful, Wonderful Group,  
Winsome and Winning Girls, happy and free,  
For we are the W. W. G. of the W. W. G."

So gaily sang the large group of girls as they were seated around the tables for their annual State Banquet at beautiful Templed Hills, during the Montana Summer Assembly. It was truly a Fifteenth Anniversary Banquet, for in the center of the table reposed the huge birthday cake with its fifteen gleaming candles, and fifteen blue and white lighted tapers scattered about the table shed a sort of glow over all.

During the bountiful dinner of fried chicken and all the "fixin's", happy Guild songs and yells were indulged in; after which the birthday cake was cut by the state secretary, Mrs. H. W. Arthur, who succeeded in blowing out all the candles in one breath.

The program held around the tables consisted of three toasts, The Past, The Present, and The Future, special music by the girls' sextette, readings and a delightful talk on "The Girlhood of China" by Miss Edith Traver who was soon to return to that country.

Guild Girls had charge of the Vesper Service at the Assembly on Sunday evening. Seven girls from the newest Chapter in the state (Butte) were initiated with due ceremony. At the close of the impressive and beautiful service all the women and girls in the Assembly Hall reverently marched past the improvised altar, lighting their small candles from the large tapers and holding them aloft, formed a procession up the main aisle, out the side door and down to the huge bonfire, which had been previously prepared. During the processional "Follow the Gleam" was softly played and after every girl and woman had left the Auditorium the boys and men fell in line. The girls circling the bonfire, held their lighted candles aloft once more and repeated the text "Let your light so shine before men that others may see your good works and glorify your Father in Heaven."—*Mrs. H. W. Arthur.*

### South Dakota at Camp Judson

A week-end House Party was held this year for the first time in connection with the South Dakota Baptist Assembly at Camp Judson, in the beautiful Black Hills. It was a decided success and it is intended to make it a part of the Assembly each year.

The Fifteenth Birthday Banquet was held Saturday evening, Aug. 2. The table was decorated in the Guild colors, and the large candles and the candle in each individual cup cake, carried out the birthday effect. Miss Louis Mundt, retiring state secretary, was toastmistress. Five toasts were given—the Light of L-ove, I-nterest, G-ift, H-im and T-rust. All were interesting and after the program the whole group sang the Anniversary Song written especially for the Guilds by Dr. Grose, editor of *MISSIONS*. A lovely watch service was held early Sunday morning on the side of one of the mountain peaks near camp. Everyone who attended was enthusiastic about the House Party and next year we hope to double our attendance.

### Western Washington at Burton

Western Washington's first W. W. G. State House Party at Burton, preceding the Young People's Assembly, was attended by 126 girls. It opened with a Conference led by our state secretary, Mrs. F. M. Halbert. Guild methods, reading contest, white cross, study books, etc., were discussed, much interest was shown and many helpful suggestions were given. State officers were elected and we are happy to say that one of our Japanese girls, Teiko Kashiwagi, was chosen president.

The conference was followed by a beautiful banquet. The theme was "Ye are the Light of the World" and the table decorations carried out that idea by means of candles, and at each place was a tiny lantern made of pastel shades of paper, with the program rolled and placed inside for the candle. The W. W. G. Covenant was used as the basis for the toasts. "Mindful of the Millions" was given by Teiko Kashiwagi; "I am the Light of the World" by Ruby Richardson; "Ye are the Light of the World" by Garnett Kager; and the last, "Working Henceforth with Him," was given by Bethel Evenson, our Guild missionary, who is now home from China on furlough. After the

banquet there was a songfest around the campfire on the beach. Sunday was a day of inspiration from early morning until the close of the House Party, and the girls are all eagerly looking forward to the next House Party, which we are expecting to be even bigger and better.

### Minnesota at Mound

The Guild House Party is becoming an annual occasion in Minnesota, and like other traditional events its yearly repetition reveals and heightens the meaning of the Guild purpose. Almost five times the number of girls who attended last year's House Party rallied to celebrate the Fifteenth Anniversary of the Guild, August 2-3, at Mound. A superior faculty infused into our program the life, love and joy of Christian consecration.

Registration began early Saturday afternoon. Promptly at three the Guild Round Table was held with Miss Florence Decker, our new state secretary, presiding. Our State and District leaders spread before us the different Guild projects in such a way that we were stirred on to higher goals and plans for greater achievement. The recreational hunger was appeased by frequent trips down the 87 steps to the bathing beach. The intense heat prevented any attempt to carry on organized sports.

The Guild girls welcomed as guests at the third annual banquet on Saturday night the members of the State Assembly, convening at the same time as the House Party. There was a two-fold rejoicing, for we were also commemorating the fifteenth anniversary of the founding of the World Wide Guild by our beloved Alma Mater.

Our banquet theme "Light" was carried out in every detail, in the place cards, candle favors and the toasts. Nina St. John of Minneapolis, as toastmistress, introduced the speakers, who handled their letters in the most entertaining way, as may be seen below:

"L"—Light, Lips and Leadership—Gladys Rose, St. Paul.

"I"—Ideals, Impetus and Intellect—Ruth Ritchie, Duluth.

"G"—Gospel, Gold and Gracious Girlhood—Dorothy Leeman, Winnebago.

"H"—Hearts, Health and Happiness—Ruth Spicer, St. Cloud.

"T"—Time, Talents and Tenacity—Ruby Peterson, Clarks Grove.

As each girl finished her toast she lighted three Guild candles, fifteen gleaming brightly when the toasts had all been given. Then Elsie Kappen gave a fine inspirational talk. A birthday cake alight with fifteen candles in celebration of our fifteenth birthday was brought in with our dessert and was a fitting climax to the delightful dinner.

Following the banquet the Guild from First Church, St. Paul, gave a missionary play, "The Country Cousin." The girls took their parts admirably and left a fine missionary appeal. One of the pleasantest things for all of us was the surprise to Mrs. Salquist when she was given a shower of toys for her Kindergarten in China.

Out on the slope above the lake shore we held our last meeting Sunday afternoon, glad to know that we were to listen to Mrs. Salquist. A more thrilling account of adventure and sacrifice than she relates from her own experience is not to be found outside of the records of real live missionaries like herself.

We feel grateful indeed to our state and district secretaries and the Women's Board for making such a House Party possible. Not a girl who attended left without a great blessing, and those were most richly blessed who came with intent to catch the Guild spirit.—*Nina St. John.*



### Eastern Oregon

How the window frames shook as forty glad voices rang out in joyousness at the beginning of our 1930 Eastern Oregon House Party. To most of us the "dreams" were all anticipation, because we had never seen this beautiful campground on the side of the Cascade Mountains. But oh, the thrill that went through us as we caught our first glimpse of our temporary home. We camped among the pine and tamarack trees, beside the loveliest little river.

As the late twilight began to cool the air, we gathered about the campfire for an hour of fun and laughter. When the custom of having afternoon tea had been satisfactorily observed, we gathered under the trees again as the girls from Bend presented the ever-beautiful initiation ceremony. Then, in the hush of a truly perfect Lord's Day evening, we came to the campfire for the consecration service. Every heart was in tune with the divine love, and every mind was stilled, as we listened to our Father speaking to us through the lips of our leader. As she talked about "The Mountains of God" we could see the outline of their majesty against the horizon, and we could look up from our fire and see a few radiant stars caressing a sky of the deepest of evening blues. At the close of her heart-to-heart message, with one accord we pledged anew our allegiance to Him; and we went to our tents that night with a sense of consecration that is still present in our hearts. Only God can know the influence which was begun in that intimate circle about the campfire.

### Western Oregon

"Miss W. W. G. PROVES CHARMING HOSTESS", might well have been the headline for a newspaper article describing the perfect party with which Miss W. W. G. celebrated her fifteenth birthday at Linfield College in McMinnville, Oregon. The friendly, loving spirit of the hostess was evident the minute we stepped from our cars and ran up the steps of the temporary "dorm." After the council meeting which opens every Oregon House Party, the girls gathered in the beautiful new chapel of Linfield for their first session. A snappy service paved the way for the devotionals led by one of our newest chapters—the Juniors of Calvary Church, Salem.

Our first message was brought by Miss Esther McCullough of Seattle, who had with her a dear Japanese girl who has only been in America a few months. In the evening all of Miss W. W. G.'s girl friends entered enthusiastically into the spirit of the Happy Birthday Banquet, and the zest shown there augured well for the time when the "Women's Work Guaranteed" should become a reality. The three days were filled with plenty of fun and frolic, plus deeply spiritual messages from missionaries and leaders. As we said "Good-bye till 1931" we knew we had gained the kind of inspiration that lasts. Yes, Miss W. W. G. proved a charming hostess, and to her and to her helper in Oregon—Mrs. M. B. Hodge—go the sincere love and thanks of the 260 girls who were present at the 1930 House Party.—*Ruth Frerichs, Secretary.*



### Remarkable Over and Above Giving of Guild and Crusade

#### W. W. G. SPECIAL GIFTS TO WHOLE DENOMINATIONAL TASK

	Goal	Gift
1921-1922 } Gifts through Continuation Cam-		\$37,969.00
1922-1923 } paign of the Woman's		32,000.00
1923-1924 } Societies .....	\$50,000	46,891.43
1924-1925 } Gifts through Board of Missionary		
		Cooperation, for entire den-
	36,000	40,200.00
1925-1926 } Gifts through B. M. C. for entire		
	40,000	40,500.00
1926-1927 } 40% Golden Anniversary, 60%		
	40,000	40,781.00
1927-1928 } whole task.....	40,000	40,300.00
1928-1929 } For entire denominational work..	44,000	46,130.00
1929-1930 } For entire denominational work..	44,000	42,000.00

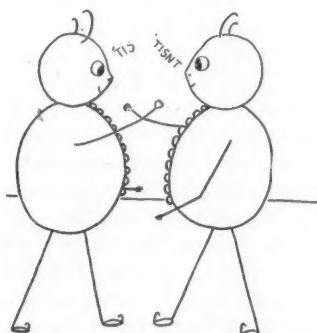
Total extra gifts for nine years \$366,771.43

#### C. W. C. SPECIAL GIFTS TO WHOLE DENOMINATIONAL TASK

	Goal	Gift
1921-1922 } Gifts through Continuation Cam-		\$10,704.98
1922-1923 } paign of the Woman's Societies. \$6,000		11,339.39
1923-1924 } .....		12,847.00
1924-1925 } Gifts through Board of Missionary		
		Cooperation, for entire denomi-
	10,000	13,450.00
1925-1926 } For entire denominational work..	10,000	13,537.00
1926-1927 } 40% Golden Anniversary, 60%		
	10,000	16,803.45
1927-1928 } whole task.....	13,000	13,500.00
1928-1929 } For entire denominational work..	17,600	17,242.00
1929-1930 } For entire denominational work..	17,785	17,350.00

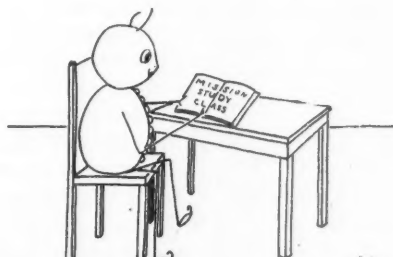
Total extra gifts for nine years \$126,773.82

Total Special Gifts of Guild and Crusade to Denominational Task, \$493,545.25



DEBATING GU GIS

These clever Gu Gi drawings are from The Guild Book by Alma J. Noble



MISSION STUDY CLASS GU GI



READING AND THEME GU GI

# Looking Forward in Home Missions

THE EDITOR SITS IN AT A BOARD MEETING

**T**HE September meeting of the Board of Managers of the American Baptist Home Mission Society was signally eventful. It marked the opening of a new regime in the history of this great Society, for it gave the new executive secretary, Dr. Charles A. Brooks, his first full opportunity to put his program before the Board. This was done, too, in an atmosphere conducive to devotion, thoughtful deliberation, and wise conclusion. By leaving the stress and distractions of the city headquarters and going into what was a virtual retreat in the quiet of the Gramatan Inn in suburban Bronxville, the place became a minister to the spirit. For two days the members of the Board took their high trust earnestly, realizing the emergence of a new leadership, and with unanimity and utmost warmth welcoming Dr. Brooks to his important office. As the hours passed and the astonishing array of facts accumulated, the sense of responsibility deepened. Veteran members were learning many new things about the work they had in trust. Taken altogether, and counting not least the spiritual messages at each session, this was a well nigh model Board meeting, in inspiring environment.

Monday, the 15th, was given to committee work in the morning, and to reports and routine business in the afternoon and evening. Under the reorganization of the Board reports were made by the secretaries and superintendents and the standing committees of the following divisions of the work: Executive and advisory; finance; missions in the United States (English-speaking, Indian, rural and colportage); missions in Latin America; education; evangelism; church edifice funds; architecture; Christian Centers; (city and foreign-speaking missions and social service); publicity, literature and research; treasurer. These reports indicated movement, with opportunity for acceleration. Two or three items of interest may be noted. For one thing, a way to keep Dr. Beaven's valued membership on the Board was devised by granting him a year's leave of absence for his service as president of the Northern Baptist Convention. This gave great satisfaction to all. It was formally voted to celebrate the centenary of the Society in 1932, and committees will soon be at work planning and preparing for a fitting observance. A surprise came in the resignation of Rev. Benjamin T. Livingston as secretary of evangelism, after four years of faithful work in an uncharted field. Warm tributes were paid to him as co-worker and friend by members of the staff and Board, and he goes with godspeed to his new and congenial task as professor of evangelism in the Eastern Theological Seminary, succeeding Dr. H. F.

Stilwell, who has been compelled by ill health to retire. This was the one note of regret in the meeting. The reports and committee recommendations received careful consideration, that on the edifice funds awakening special interest.

Tuesday was Dr. Brooks' day, the time being placed at his disposal. With the hearty cooperation of the headquarters' council and staff and by making inroads on vacation time, he was able to present a seventy page manifolded and bound "Budget Survey and Analysis of Fields and Types of Work of the American Baptist Home Mission Society." This was a comprehensive, fact-furnishing, elaborate storehouse of information such as no Home Mission Board had before seen or known. And this was Dr. Brooks' contribution, the idea having started in his mind, he said, as he was trying to orient himself to the work of the Society. By this project and broad survey method he was to arouse the managers to a deeper consciousness of the scope and character and vital importance of the work of which they were the trustees. Dr. Brooks briefly reviewed the contents, with its four sections: 1. Analysis of all current budget funds; 2. Distribution of the budget by areas; 3. The budget in terms of work; 4. Bases for revising the budget on project basis.

He dwelt particularly on the third and fourth. In the impressive presentation he said in substance:

In submitting this important document for the consideration of the Board, it is with the hope that it will be preserved for reference and further study and serve as a basis for future development in the making of our budget. It is a study of budget distribution and only incidentally touches the matter of income.

1. Our funds are committed to our care for the purpose of doing missionary work and the extension of the kingdom. We are not an organization for profit—money is only of worth to us for what we do with it.

2. To expend nearly a million dollars a year is a tremendous responsibility not lightly to be discharged. It is primarily *our* responsibility and cannot be delegated to any one else.

3. The expenditure of such sums demands informed intelligence, conscientious care, consecration, vision and courageous faith—not simply on the part of the administration on the field but on the part of the Board.

Some pertinent questions were raised in the Survey Report presented at the Board of Missionary Cooperation in December, 1928. One of these was the question of our growing work in Latin America, especially Central America. The Survey Committee did not question the need and value of the work but regretted the necessity of the Society being faced with an expanding need in the presence of a static budget. This survey of our budget gives us definite information as to the exact proportion of our funds being spent in Latin America. This is not a diversion of funds from

our primary task, but would seem to entitle the Society to an allocation of sufficient funds to discharge a responsibility that has been placed upon us without weakening our work in the territory of the Northern Baptist Convention. We must have a larger scope for leadership in our foreign-speaking and rural work, and in the Christian centers.

Another question raised by the 1928 survey is that of the geographic distribution of our funds in the territory of the N. B. C. Section II of our document will reward careful study. The observations of the Survey are pertinent and challenging at this point. We have allocated something to every state in the Northern Baptist Convention except New Hampshire, in amounts ranging from \$1,050 in Delaware to more than \$40,000 in New York, but it is impossible to discover any logical basis upon which this distribution is made. It is necessary for us to see our problem whole. In our internal administration we need to recognize the fact that the work of the Society is one. In the study of the country as a whole we need to see all phases and varieties of need in their true proportion. The document raises questions rather than attempts to answer them except in the suggestions as to the future policy of making a budget.

Our greatest perplexity naturally lies in the realm of our cooperative relationships. In our work in Latin America and among the Indians and in our Educational Department our problems are largely those of resources. In our cooperative work it is one of discovering the exact function of a national Home Mission Society operating in the field in cooperation with various local societies.

The function of the Home Mission Society is to equalize religious opportunity and privilege over a wide territory that overlaps corporate limits and state boundaries. We cannot succeed in equalizing religious opportunity and privilege and leave important areas and communities untouched; or important elements of population unevangelized; or important movements of populations ignored; or great social perils unrecognized; or vital human needs un-

solved; or great dynamic redeeming spiritual resources unreleased where most of all they are needed. Our greatest contributions must be on a selective basis of specialized service in areas of greatest need.

The 1928 Survey says: "The Home Mission Society has gotten out of the situation (western states) too soon. We believe their guiding influence was needed in many of these states for a much longer time. The Committee gathered plenty of evidence of the need of such directing and stimulating influence as that which was long exercised by Dr. Woody."

In suggesting that our budget be set up on a project basis hereafter, I am definitely proposing that we specialize upon projects which we can see steadily and whole, and in which we can concentrate the resources of various departments as needed in order to do thoroughly and completely and as speedily as possible the work which needs to be done, rather than on the basis of indefinite doling out of limited missionary funds.

Dr. Brooks closed amid enthusiastic approval. The Board instructed the executive secretary and council to proceed with the formation of next year's budget on the project plan presented. The secretary sincerely thanked the Board for giving such an amount of time and deliberation to the plans proposed. He said that we must come to see the project as a whole, and all the missionary units keyed to evangelism. Then, if we are convinced of the direction in which we ought to go, there are enlargements we must expect to make. All this in looking forward to the centenary program and to the future work of the Society and the denomination. Adjournment found a unanimous opinion that the meeting had been one of enlightenment and profit. A new leadership has arrived—a new Home Mission Day has dawned.

## Board of Missionary Cooperation

### The January Mail Box

IN IT YOU WILL FIND AN INTERESTING LETTER FOR EVERY DAY OF THE MONTH

**M**AIL from the Garo Hills, mail from Banza Manteke, letters from corners of Asia and Africa that tourists seldom see, and other letters from Porto Rico and Mexico and interesting places in the United States—all coming in a single month to Northern Baptists! Sundays of the month provision of an unusual kind has been made. The reading for each Sunday will consist of a special article written by a denominational leader of national reputation, describing some part of the Northern Baptist cooperative work, or telling the denominational plans. These Sunday articles will naturally be of greater length than the relatively brief letters to be read on other days, but they will not be as long as the average short story and they will not be dry reports or discussions of a technical kind. The leaders who have provided this Sunday reading have tried to convey to Baptists something of the breadth and splendor of the never-ending campaign for world evangelism in which thousands of Baptist churches are engaged.

For the observance of January, 1931, as Missionary Information Month, the booklet published annually by the denomination will be called The Mail Box. There will be a letter for every day in January and each one will tell something of interest about people and places on mission fields. For the four As in the booklets of other years, the daily page will be made attractive with pictures and suitable decorations, and for every day an appropriate Bible reading will be suggested. So far as possible the original character of the letters will be preserved in printing the pages, and even the postage stamps and postmarks of far-away countries and towns will appear. Of course none of the letters is



long enough to give a detailed description of any mission field or station, but on every page there will be a brief fact statement about the field with which the letter writer is connected. It is by this time pretty well understood that the purpose of the January publication is not to describe the vast Northern Baptist missionary enterprise, but to draw attention to it in hundreds of thousands of Northern Baptist homes at the same time.

The Mail Box will deserve reading for its own sake, however, no matter whether one knows much or little about Northern Baptist missions, for these letters are poignant human documents that reflect the spirit of the devoted men and women who are carrying Christ's message to all the world.

For distributing The Mail Box there is a new plan, very simple and appropriate. Instead of requiring a signed application for every copy of the booklet, the local church is asked to appoint a postmaster and to order through the state office a number which will provide one copy for each family in the congregation. Under the postmaster's supervision the deliveries will then be made by special carriers appointed for the purpose—all quite in the regulation postal service style.

### The Response to Dr. Beaven's Challenge

The quick comprehension of Dr. Beaven in sounding the note of opportunity for a year which had been looked forward to as one of unusual difficulties put Northern Baptists on their mettle. It is a year of unusual difficulties, make no mistake about that, but the denomination has shown a spirit that makes the outlook distinctly hopeful. In the first third of the fiscal year missionary receipts did not quite equal the record for the corresponding months a year ago. The decrease is about \$30,000, and while it would have been more satisfactory to have this difference on the other side of the ledger, the unfavorable balance is not large enough to justify discouragement. A very small average increase from each state would convert such a loss into a gain. We give more in the early months of the year than formerly, but the rule of one-twelfth a month has not yet become general enough to prevent the summer season from being a time of fluctuating collections. Because the bulk of our missionary money is still raised in the second half of the year, and an undue

proportion in the last three months, it is still too early to tell whether the "hard times" state of mind has definitely affected the trend of giving or not. The one obvious fact is that Baptists have been "standing by" with loyal firmness, or a period of trade and industrial depression would have made a greater difference in receipts.

One of the hopeful signs is that receipts from the churches increased in the month of August. There was a gain of \$2,900 over the figures for August, 1929, a change less notable for the amount than for the fact that it took place in the month least likely to produce any increase at all. If money which really belonged to the July collections, but arrived too late to be credited in the report for that month, be included in the August statement, there was a total gain of \$7,900. Another favorable circumstance is that the gains which came in such welcome fashion in late summer were well distributed. No less than twenty states showed increases in August, the average for each state being, of course, quite small. It follows that a limited number of states account for the losses which made up the net decline for four months. Most state secretaries take a hopeful attitude, while realizing that this is no time to develop over-confidence. In spite of economic problems, some states are likely to make new records for support of the missionary cause. Of Wisconsin, for example, Dr. LeGrand writes that "when we closed our books and sent in our check on September 15th we were a little over \$332 ahead of last year at this time." This seems a narrow margin and yet it makes possible the statement that in August Wisconsin raised more money than in any corresponding month for eight years, and for the first four months of the current year the state's record is the best in seven years.

Rev. Oliver H. Sisson, formerly a missionary in Burma, writes an encouraging letter from Wilkesburg, Pa., where he is pastor of the First Baptist Church. "Last year," he writes, "we overpaid, our apportionment besides easily raising \$800 for the Judson Fund, and now we are \$200 ahead of where we were last year at this time. I believe our pull-up has been due to persistent missionary education. The money comes without any effort or a single pulpit mention of money, and this in spite of the fact that several of our men are working only part time."

### From President to Pastors

Dr. A. W. Beaven, president of the Northern Baptist Convention, recently sent out a letter to the pastors outlining a program of cooperation for the winter and spring months. In presenting his suggestions Dr. Beaven writes:

"It will hearten us all if we feel that we can do things together, so that each man can feel the partnership of all. To this end I am making the following suggestions as to possible times of emphasis in our work." The program in which Dr. Beaven asks the churches to cooperate includes these suggestions:

*In November.* Launch a campaign of personal evangelism, stress the need for decision, plan for a big ingathering on New Year's Eve, when many will start the New Year with the Master's help.

*In December.* Continue evangelistic effort and stress giving. Plan a White Gift offering for Christmas Day, when each class in the Church School makes an unselfish, special gift to the most beautiful object they can choose from the list which our missionary leaders will furnish.

*In January.* Cooperate in missionary education by preaching and by getting our people interested through the special literature for daily reading by the families. Enter the stewardship sermon contest.

*In February.* Adopt a financial goal for the following year that spells courage and not retreat, particularly in that part of our giving that backs our partners who are a long way off from the base of supplies and who cannot speak for themselves. Let us, as ministers, see that their cause is argued and not let our churches act selfishly and thus penalize the missionary workers for the comfort of those of us who stay at home.

*In March.* Undergird the campaign by preaching further on stewardship, and have the most complete every member canvass ever held. Have it over early in March. Then concentrate on evangelism leading up to Easter.

*In April.* On Easter Sunday let us plan for each church to take a special project on the mission field. These projects will be outlined later. As churches, we went back this past year; let us put new heart into everyone by going ahead the year to come.

*In May.* Pray that the next meeting of the Northern Baptist Convention at Kansas City may be a time of vision and of genuine inspiration to service. Work up a delegation to attend. The dates will be June 3-8.

*In June.* Stress work for youth. Try to keep in touch with those graduating from school and making great choices. Have a service which they conduct, and put up to them the claims of Christian life-service.

Dr. Beaven wrote in conclusion: "If we plan our work and work our plan, each man in his own way but each man doing his best, it cannot help being a great year."

## Tributes to Departed Missionaries

### Jacob Speicher, D.D.

For nearly 35 years Dr. Jacob Speicher, who died of typhoid fever on July 15, served in South China. His ministry falls logically into four distinct periods. The first was his general evangelistic ministry for ten years at Kit-yang and at Swatow; then came his work with the China Baptist Publication Society, also for about ten years, involving his residence in Canton; third was his notable service at the institutional church in Swatow known as the Swatow Christian Institute, with its many-sided ministry of evangelism, education, health, and welfare work. His last period began only a few years ago with the reopening of the Ashmore Theological Seminary, of which he was made joint president with Rev. Lo Siah Ku. These were four distinct types of missionary effort, yet through all four of them ran the same deep, underlying purpose, a positive evangelism. He was first and always an evangelist.

Dr. Speicher was a missionary prophet who saw far into the future. He looked forward to the time when responsibility for the entire Christian movement would rest on Chinese shoulders. He was fond of applying a familiar quotation to himself in his relations with his Chinese colleagues, "I must decrease and they must increase." No one realized more than he did that from a position of leadership the foreign missionary must assume a position of partnership and then of comradeship in a common service. It is this emphasis which accounts for that fine group of Chinese leaders who were associated with him in Swatow.

A fellow missionary in writing of Dr. Speicher's departure said of him: "A wise leader and adviser of the Chinese church, a stimulating, inspiring, invigorating fellow missionary is gone. As long as honesty, industry, far-sightedness and fairness remain the high virtues of missionaries he will be remembered. His influence on the South China Mission will long abide. His enduring monument is in the lives of men."

I cannot refrain from some personal reminiscences, for Dr. Speicher had filled a large place in my life. It was late in August and far away in Poland when the letter came from New York which reported his death. Many memories were awakened by reading its sad contents. My first recollection of him

dates back to early boyhood days when he visited our home in Evansville, Ind., where my father then was pastor. They had been lifelong friends. During his first furlough he again visited us in Buffalo, N. Y. Here his missionary messages in church and Sunday school made a lasting impression on my adolescent mind. What rare fellowship we had during his later visits to America, and especially at Stockholm in 1923. It was he who brought back the manuscript of the report of the Baptist World Congress so that MISSIONS' readers might have it in the October issue, a month earlier than if it had been sent to New York by mail. Vividly recalled were those stirring days in 1925 when, during the height of the anti-foreign agitation in South China, I was a guest in his home in Swatow. The city was surrounded by the Red Army, thus making my own departure from the city one of real uncertainty and anxiety. What serene poise and calmness of spirit he showed, and how confident he was that out of all this turmoil would come a better day for the cause of Christ in China. Fortunately he lived to see the dawn of that new day with its growing and devoted Chinese Christian leadership and its more hopeful outlook for Christianity. His death came as a shock, for he was still in the prime of manhood, within a few days of his 64th birthday. Thus another missionary has completed his life's work here and has gone to his reward.—*W. B. Lippard.*

### Rev. C. E. Petrick

Rev. C. E. Petrick was born in Creba, Germany, May 16, 1856. He was appointed a missionary of the German Evangelical Lutheran Mission. Their first station was at Ranchi in Chota Nagpur, India, where he had charge of a Boys' School. In 1889, through a study of the New Testament, Mr. and Mrs. Petrick accepted Baptist views and went to Calcutta to be baptized in the very baptism in which Adoniram Judson and his wife were baptized. They were then appointed missionaries of the American Baptist Missionary Union and were sent to Assam for work among the Hindu-speaking people at Sibsagar. The Mundari people, among the many thousands of other tribes, were in Assam in great numbers on tea gardens and in villages where they were living as independent cultivators. Mr. Petrick found such

readiness on their part to turn to the Lord that he asked for a new missionary family to be associated with him in Sibsagar and one to open a new station at North Lakhimpur. Mr. Swanson was sent to Sibsagar and I to North Lakhimpur. All of this work received such a blessing from God that the 68 Baptists found on these fields by Mr. and Mrs. Petrick at their coming has since increased to 10,000, with hundreds of churches and four Associations.

Just before the Great War Mr. Petrick was appointed by our Board to work in Bulgaria. He lived for some years in that country and did splendid work there. At one time during the War Mr. Petrick was actually starving but his life was saved by some gypsies of Bulgaria who managed to furnish him with a loaf of bread a week from their own scanty store. Later these friends in need were all converted and baptized. Toward the end of his life he lived quietly in his old home in Creba.—*John Firth.*

### Rev. Arthur H. Curtis

Rev. Arthur H. Curtis, a retired missionary, died at his home in Mount Vernon, New York, July 8. He had been a missionary of the American Baptist Foreign Mission Society in South India for over thirty years.

Mr. Curtis was born July 20, 1866, in Portland, Maine. He was graduated from Pembroke Academy, Coburn Classical Institute, Waterville, Maine, and in 1891 from Newton Theological Institution. On August 31, 1892, he married Ongola Clough, daughter of the great pioneer missionary in India.

On June 27, 1892, Mr. Curtis and Miss Clough received appointment as missionaries and sailed for the field in September of that year. They went out as one of the twenty-five new families which Dr. J. E. Clough had recruited in America to help carry on the suddenly expanded work of the Telugu Mission. The marvelous in-gatherings which followed that great mass movement toward Christianity are still mentioned with awe and thanksgiving.

Designated to Ongole, Mr. and Mrs. Curtis were in the very center of the new work. Later they carried on evangelistic work in various other stations—Madras, Udayagiri, Podili and Nellore. At Bapatla Mr. Curtis superintended the settlement work of the people of the Yanadi caste and taught at the Normal Training School, the only normal school for men in the South India Mission.





## HELPING HAND

### SOME THRILLS IN MISSIONS

#### Making History in China

BY ANNA FOSTER

The greatest experience I have ever had is that of having been in China during the past few years while history has been making so fast. It has not been altogether pleasant or easy: there has been so much that appalled—civil wars with resulting bloodshed, banditry, famine and misery, the faithlessness and heartlessness of those who should have been the protectors of the people. We have seen how the violent reaction against autocracy in Russia has affected China, the spread of communism bringing added confusion and terror. But there has been the awakening of a great people, the rise of nationalism, the growth of an intense patriotic consciousness, especially among students, with a new realization of China's position among nations and a determination that she shall have her rightful place. There has been the spread of education, of the principle of equal rights for women, and great changes in the social structure. It looks dark at present, but we believe the dawn will rise upon a new China where there will be peace and good will among men.

It has been an inestimable privilege to have been here and had the opportunity of putting one's efforts into work for the people, of living with students who will be citizens and leaders of the new China, trying to help them discover for themselves Jesus, the way, the truth and the life, that they might be Christian leaders and citizens. In spite of discouragements it has been thrilling.

#### The Thrill of Homecoming to Assam

Two lines of girls are formed, one on each side of the path leading from the road to the bungalow. They are waving colored paper flags and palms while they sing a song of greeting for their *missahib*; she has just returned from her furlough in America to come to her home in Assam. Two little girls came forward with garlands of flowers to put about her neck. On the steps of the *missahib*'s bungalow stands the senior missionary, who welcomes back into the home life



THIS IS THE WAY MISS GRACE MAINE TOURS HER FIELD IN TOUNGOO, BURMA

of the station the returned missionary.

It is hard to say just who is happiest; the girls and teachers are glad to have their *missahib* with them again after eighteen months' absence; the *missahibs* are glad to have another helper to share their work and to lighten some of their burdens. The returned missionary herself is glad just to be back to the work and the people she loves. Some of the girls have grown so much during her absence, some names she has forgotten, new faces she has not seen before. The girls feel a little too embarrassed and shy to talk much, but after the songs of greeting and shy salaams the children gather round to have a better look at the *missahib*. They whisper about her new clothes and note the change of style—some say she has grown fat and the others say, no, she is much thinner. All the ladies in the station are anxious to see the new things she has in her trunk. But before she goes to the house she must visit the new school building which is just being started. All this is part of the big thrill of being back at work again.—*Maza Evans*, Golaghat, Assam.

#### Multiplication in Congo

Imagine the thrill that has come to Miss Mary Bonar in the last three years as she has watched the decided change in the attitude of the people regarding

the education of their daughters. She writes: "In spite of the larger quarters in the new building, we were not able to take all the pupils who presented themselves on the first day of school. However, combining the two stations, we do have a considerably larger number than heretofore. There is a marked increase in the number of girls. The first year I was here we had 6, last year 16, this year 47. That number with the house-mother just fills our two girls' dormitories. They are an especially nice group of youngsters; but the natives can hardly yet realize that they are as capable of learning as the boys are. One of the larger boys in writing to a friend said, 'In school we have 149 pupils and 47 girls.' Girls could not be regarded in the same category as pupils with the boys. They keep up with them in their classes, however."

#### The Ever Living Christ

One day we were in a village using a small projector moving picture machine to show the life of Christ. The 350 people who had come out to listen to us were very quiet when the picture of the Passion Week came on. When the picture of the descent from the cross was shown, a young Hindu woman standing in front of me turned and with a troubled voice said to me, "They will make Him live again, won't they?" Then I was glad to tell her that nobody needed to make Him live, because He Himself rose from the dead and was alive to give us salvation; he had conquered death.—*E. Grace Bullard*, Kaval, South India.

#### Lives Remade

One of the most stirring things in my work here is watching the change that takes place in the children that come to me. Two years ago a little heathen girl whose parents were both dead was brought to me by a Karen pastor from the hills. You can't imagine a more unlovely child than Naw Pwi Pwi at that time. She came dressed in one long garment that came to her ankles and was so dirty that one couldn't tell what color it had been; her hair was matted and dirty and hung about her face in strings. She was so shy that we couldn't get a word out of her, not even a smile. But what a change has taken place! She is a sweet little girl now, clean, helpful and so happy, with a smile for everyone. She will probably be baptized this year, for she is now thirteen years old and is very anxious



to become a Christian. Another thing that thrills me is a Volunteer Band that was organized by 17 of our boys and girls who made life decisions in 1928. They went out in gospel teams to hold campaigns in other places, especially in non-Christian villages. Last year they numbered 30 and were responsible for 26 conversions and 19 baptisms. Of course some of the teachers went with them and helped, but I rejoice to see the young people taking such an interest in evangelism.—*Grace A. Maine, Toungoo, Burma.*

### An Unusual Testimonial

What a great thrill must have come to Miss Lydia Crawford when, just before she left, her Chinese friends in Suifu showed their appreciation by giving her this farewell message:

"She acted in conformity with religion until she attained to Charity (the word charity is used in the sense of an attainment in character, meaning benevolence, kindness and love). Miss Crawford, a woman cherishing thoughts of helping the world, went far across the ocean and worked with all her strength for years in the Woman's Hospital at Suifu. Not only did the Suifu church depend on her help, but all the people of Suifu also respect her virtue. Her agreeableness and love and diligence in work are difficult to attain to. She really caused people to forget that she was a foreigner and she herself almost forgot that she was a foreigner. If it were not that she is able to deeply cherish the teachings of the Lord, how could she regard all people alike without race prejudice? Now that she is returning to her own country, because

we love her deeply we are sorry to separate and can hardly bear it. We therefore write these words in commemoration. Presented by all the members of the Chinese Christian Baptist Church of Suifu."

### Chinese Coming to the Fore

The changes that have taken place within the past three years in our mission life have been more obvious and the import more far-reaching than in any other three years of my mission life. This will illustrate: We have just had a visit from Mr. and Mrs. Sherwood Eddy, who spoke three times on our compound. Always before the missionaries have taken the lead in planning the hours of the meetings and the entertainment of the guests, but this time the preparations were in the hands of the Chinese. Dr. Lim Hick Tsho, the principal of the Academy, entertained Mr. Eddy at dinner; the day before it was Mrs. Lim who introduced Mrs. Eddy when she spoke to the Chinese women; English-speaking Chinese did the translating for the speakers. In fact, no foreigner appeared on the platform at any of the meetings and yet we were not made to feel that we were "fifth wheels." I believe that we are being freed from some of these administrative duties so that we may give a more vital assistance in the spiritual message that as yet many of them cannot give in its fulness.—*Prudence C. Worley, Swatow, China.*

### The Life That Wins

One thing stands out clearly in my experiences as head of a young woman's normal school in China. One day when I was visiting in our practice school

the fourth grade all arose and asked to say a few words to me. Of course I granted the request. They had chosen a leader, who said, "Miss Argetsinger, we wish to be Christians." I asked them why and they replied, "No one has ever loved us and when we see the missionaries acting so kind to people we think it must be because they are Christians. Tell us about it." So I talked to them about our Christ and how when He gets into a heart love comes in. For two weeks each day at three o'clock they came to the office in the Normal school and we had prayers together. Later all but one became church members.—*Minnie Argetsinger, Chengtu, West China.*

### Things You Might Not Think Of

A missionary on the field can see the use for a thousand little things you might not think of. When Miss Mary Phillips sent in her request for White Cross supplies she said, "I have asked especially for things which can be used in our vacation Bible school work in Burma. This is a new work for which a few of us, who helped to start it, are responsible. We think it a fine type of evangelistic and educational work for our jungle villages. If the donor of one of the little tatting shuttles could have seen one of the jungle girls who had an earnest desire to tat she would have felt that her gift was appreciated. The little girl used all her playtime each day, for there were not enough shuttles to go around and she wanted to make use of her opportunity."

### An Interesting Class

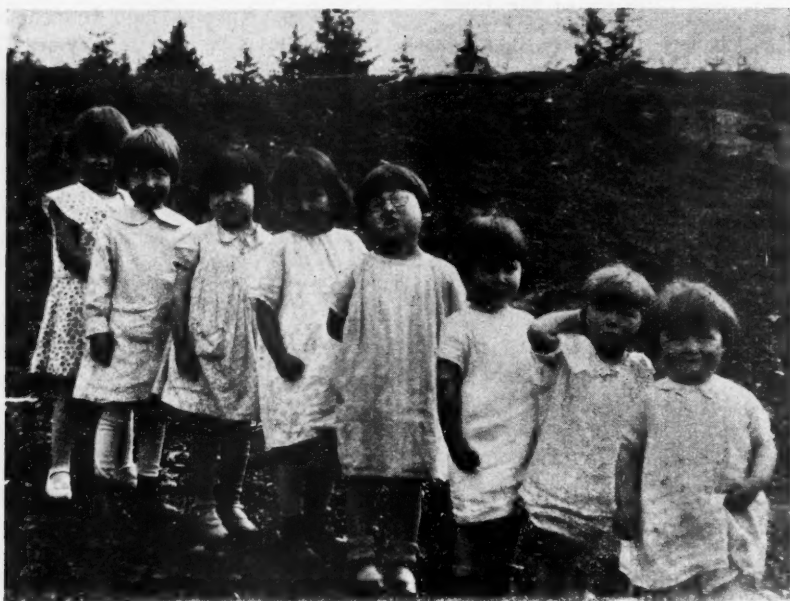
Miss Olive Jones tells of an interesting Sunday school class in South India. "We went out to a Sunday school that we hadn't visited for two or three weeks, only to find that there were no children in the usual place. While we were looking for them we found another school in session—some 30 pupils and a teacher in a schoolhouse made of a roof and some poles but no walls, nor doors, nor floors. I explained to the teacher that we had been coming to teach Bible stories and songs to the children and asked what time he would be finished for the afternoon. Thereupon he offered us the school, pupils, building and all for the Sunday school class! The building, such as it was, adjoined the temple and our bench was in front of the temple door. The gospel surely seems to find an access everywhere in these days.



SOME OF THE GIRLS IN MISS MARY BONAR'S SCHOOL IN BANZA MANTEKE



## TIDINGS



A LINE FROM KODIAK—FIVE YEARS DOWN TO TWO

### From a New Missionary

As group-mother to fifteen small Chinese boys in the Chung Mei Home in Berkeley, Miss Gladys Thomsen is having interesting experiences. She writes:

"Just now we are at Camp with our 60 boys. Camp Chung Mei is situated on the side of a hill in the midst of some of the most beautiful country you can imagine. We are conducting a wood-cutting camp. The boys each work three hours a day for the home. The rest of the time they can either play, rest or work for themselves, being paid for the wood they cut. All wood will be shipped to Berkeley, where we expect to sell it this winter, the proceeds to apply on the new building which we hope to have some day. The boys, through their own efforts during the past two years and a few months, have earned and paid down \$10,000 for the land on which the new home will stand. They have now made the first pledge toward the securing of this home—the amount of \$20,000. And we are confident that they will earn it."

### From Sunlight Mission

"When you know that the women have finished 125 quilts I'm sure you will not wonder why we sent in a special request for quilt blocks," explains one

of the missionaries among the Hopi Indians of Toreva, Arizona. "The attendance of both women's classes was good. How eager the people are for more truth. Their interest is an inspiration to a teacher. They bring their Bibles and Hopi gospels and ask many questions and make comments in a way that would do your heart good."

### El Salvador Begins Her Fight Against Rum

Students and teachers in our Baptist school in El Salvador join in a pioneer crusade against rum, according to the following report from Miss Laura Fish, one of the missionaries in San Salvador.

August 23rd we had the privilege of taking the school out to take part in an anti-alcoholic manifestation which took place in the whole republic and in which all the school children participated. I am sure that this was the first act of its kind here in El Salvador, and while it is just the beginning and the road will be a long, hard one, still it is a beginning and a thing well begun is half finished. It was a thrilling and inspiring sight to see the long line of pupils from each of the private and public schools, for the most part each with its distinctive uniform as is the custom here. As we do not have a uniform, we had blue and gold ribbons, the colors of the school,

which each child wore in a short streamer on his or her shoulder. For a chronicle perhaps you would be interested to read the translation of the account that appeared in a daily paper:

"MORE THAN SIX THOUSAND CHILDREN TOOK PART IN THE ANTI-ALCOHOLIC MANIFESTATION AN ACT WITHOUT PRECEDENCE AND OF GREAT IMPORTANCE POINT OF DEPARTURE THE ATHLETIC FIELD—CAMPO DE MARTE—MARCHING THROUGH THE PRINCIPAL STREETS OF THE CAPITAL

"The announced anti-alcoholic manifestation marched yesterday through the principal streets of the capital. The march commenced in the Campo Marte. This manifestation was made up of more than six thousand children from the schools and academies of the capital, bearing banners with slogans against alcoholism such as the following:

Alcohol degenerates the race.

Fathers, do not drink. Remember your children.

Ninety per cent. of the crime in El Salvador has as its cause drunkenness.

Alcohol is a national calamity.

Down with alcohol.

As long as the people disgrace themselves with alcohol the foreigner will continue to take over the resources and energies of the country.

"The procession of children thus declaring themselves reached for about eight blocks. It was a significant and unprecedented act. Directed toward In-



CHINESE STAIR-STEPS—MISS ALICE SNAPE AND A VOLUNTEER HAVE TAUGHT THE MOTHER OF THESE CHILDREN TO SPEAK ENGLISH



dependence Avenue, the group passed by the Presidential Home. According to reports, the initiators of this movement were the first lady of the country, Dona Amparo de Romero Bosque, and the national Secretary of Education, working with the principals of all the schools and academies."

### What Prayer Means to a Chinese Girl

Thirteen intermediate girls at the Chinese Center of Seattle have shown that they are really worth while girls. In January they were organized into a W. W. G. and April found them qualified for the Guild reading contest. Miss Allen writes that one of the girls came to her recently and said, "I have asked two girls to be baptized but they said 'no.' I pray every night for them. What else could I do?" At another time after having talked to a girl about the Christian life and telling her of my hope that she would always remain true to Christ, she said, "I know I will. I feel different in my heart since I've been a Christian. I pray every night for God to forgive the little sins I cannot see." I have no doubt that she will some time carry Christ to those in her home because of her sincere Christian life. Often the president or devotional leader asks for prayers from all the girls and it is a great joy to listen to these fine earnest prayers from these girls. May they always find prayer essential in their lives.

### Hungry Readers in Weirton

During a period of two months the missionaries at the Christian Center in Weirton, W. Va., exchanged 2,392 books with just one library period a week. Miss Miller writes:

"We are truly destitute of books. As we looked over the shelves we wondered what we were going to do this fall as many of our books are beyond repair. With the library we have a most wonderful opportunity to direct the reading of the young people as well as the children. If you know of any books that would like to be 'appreciated and read' will you please remember the 'hungry readers' in Weirton? We had the largest Daily Vacation Bible School this year that we have ever had, with an enrolment of 280 and an average daily attendance of over 200. I have been greatly interested in Obula, a little Syrian girl. She asked me to change her name to Evelyn, which, she said, was the 'American' for Obula. Evelyn re-tells the Bible stories to her

mother and father; she says her father looks the story up in his Bible book, and he says they are just the same."

### Opening of School

The fiftieth year of the Baptist Missionary Training School promises to be a good year. A large school is assured by the enrollment, which includes girls from more than 20 states; two girls who are direct products of the Christian Centers to which as children they came for help; besides a number of Scandinavians, two Germans, a Chinese, a Japanese, an Italian, a Russian, and two Negroes. There are about 40 girls returning for their junior or senior year and about an equal number of newcomers, ten of whom are college graduates taking the one-year course. In many cases so large a school means sacrifice on the part of the people at home who in spite of hard times are cooperating with the denomination in preparing these young women for missionary service.

That the organization might be complete for the opening on September 16, the faculty spent the week-end preceding in conference at Bethany Lodge in the Dunes County of Michigan.

Newcomers were appropriately and happily welcomed through the efforts and planning of the senior class and student body organization who had prepared a program of enlightenment and festivity for incoming students.

During May, 1931, programs commemorating the Golden Anniversary of the Training School are to be offered to Baptist churches throughout the country. These are already in preparation: (1) Guild Mothers' and Daughters' Banquet; (2) A Woman's Meeting; (3) Pageant for an Evening Meeting.

Because of the widespread work of the alumnae through half a century of service at home and in foreign countries, these programs and the pageant will be not only picturesque and colorful but also a splendid panorama of the mission work of our Woman's Societies during half a century.



AT THE DOOR OF JUDSON NEIGHBORHOOD HOUSE, NEW YORK CITY

### A Boy's Prayer of Thanksgiving

The beginners and primary children presented their graduation program before an audience of interested parents and friends which taxed the capacity of the largest room in the Judson Neighborhood House. A dear friend known to the missionaries only through her kind deeds, sent enough tiny bouquets to give one to each graduate along with his diploma. Such shining joy glowed in the faces of the children as they touched the fresh, fragrant blossoms! The program closed with a prayer by an eight-year-old boy, all his own. Here it is, just as he gave it:

"Dear Heavenly Father: I thanks you for my diploma, and for that you make the sick people well. I thank you for the Judson House where we learn all good things, and I hope I go there every day. I thank you for flowers. Amen."

### Thank God for the Country

Children of the city streets are thoroughly familiar with brick walls, stone pavements and fire escapes, but they know little about life in the country. The missionaries of the Baptist Tabernacle in New York City decided to have an outdoor vacation school two full days a week and an indoor school two half days a week. Miss Hazel G. Ilsley describes the program as follows: "We took the children to parks or woods, any of which is at least an hour's ride on the subway or elevated. Our theme was: 'Our Father's World.' We studied trees (how eagerly they gathered leaves, noticing the different kinds and the names of the trees to which they belong), then flowers (for this we visited the Botanical Gardens), then birds, and the last week, bees and butterflies. It was all so new to the children that they have been keenly interested. The sense of God's presence became real to many of them for the first time."





## THE FAR LANDS

### George Draper

George Draper, affectionately known as "George" to every missionary of the American Baptist Foreign Mission Society and a veteran employee at headquarters, died peacefully at his home in New York on September 19, 1930. Death was caused by heart disease. In November of this year he would have completed 43 years of devoted and loyal service. His connection with the Society antedates that of any secretary or other employee; indeed, it extends back to the time when Dr. J. N. Murdock was secretary and E. P. Coleman was treasurer. Thus his service covers also the secretaryships of Drs. Thomas S. Barbour, Henry C. Mabie, Fred P. Haggard and J. Y. Aitchison. As messenger to banks during all these years he frequently carried funds and valuable papers. Nothing entrusted to him was ever lost.

At the time of his fortieth anniversary of service in November, 1927, the Board arranged a special recognition. Mr. Draper was invited into the Board Room and brief speeches of appreciation were made by Treasurer G. B. Huntington, Secretaries J. H. Franklin and J. C. Robbins, Dr. E. W. Hunt and Dr. G. A. Hagstrom. On that occasion Mr. Huntington, to whose department Mr. Draper was attached, spoke of his trustworthiness, devotion, faithfulness and dependability. One could always depend upon him for performing efficiently every task assigned to him. Mr. Huntington mentioned his loyalty to the Society and above all his loyalty to Jesus Christ. For many years prior to the removal of the Society to New York George was a faithful and honored deacon in the Negro Baptist Church in Boston. With characteristic modesty he thanked the members of the Board for their kind expressions of appreciation, which included a special honorarium, and then said that the kindness extended to him through all the years by all at headquarters had been to him a constant help and an incentive to do his task as faithfully as he could.

During his serious illness several years ago the expressions of sympathy and the concern manifested at headquarters furnished conclusive evidence of the

high regard and especially the affection in which he was held by all who knew him. His sterling character left a profound impression.

Thus a faithful worker of quiet, modest and unassuming service has passed on, leaving behind an inspiration to all his fellow workers.—*W. B. Lippard.*

### A Strange Time to Be Happy

Iang Lai, for years Dr. William Ashmore's trusted cook, has just come back from his father's funeral as happy as a king. A strange time to get happy! But let me tell you how it was.

The headmen of his clan had gone to his home to make trouble. Ten years ago Iang Lai became a Christian. His father, 76 years old, stood second among the village elders. So of course the clansmen demanded that he should bow to the dead. He hesitated not a moment. "Even if you chop off my head I will not worship," was his positive reply.

His fellow villagers trembled. These years they had let him have freedom to serve God as he pleased. But what should they do now? "Leave it all to me," he assured them. Fearlessly he faced the hostile crowd, some hundreds strong, from the other villages of the clan.

He had bought an imposing coffin with his hard-earned savings, beautiful, in fact, to Chinese eyes. Almost 30 of our church members had walked the three miles of hill road to sing Christian hymns. Iang Lai had refused to give the corpse a drink of water, as an old superstition requires. The crowd grew scornful. He lighted no pagan incense. He burned no idolatrous paper money. His stepmother pulled at the jackets of his two boys, urging them to kneel to the spirit of the departed, but in vain. They only turned their heads askance to show finally that to any such suggestion they were entirely deaf.

Instead, our Kakchieh pastor Ang preached the glad news of the living Saviour. And the crowd listened in wonder. "The Love Brotherhood," as the volunteer Christian coffin bearers of our compound call themselves, bore the coffin to the carefully prepared hillside grave. Their neat hats and orderly dis-

cipline amazed the clansmen who had refused in any way whatsoever to help one whom they had deemed a repudiation of his ancestors.

Today God has had all the honor. Iang Lai's faith has been vindicated; even his benighted stepmother agreed that he should bury her in the same way. With glowing face he told me that he knew his father would be fully gratified with the true respect shown his memory that day. Now you will understand why Iang Lai tonight, a filial Christian son, is as happy as a king.—*Randall T. Capen, Swatow, South China.*

### Among the Sema-Nagas of Assam

At the Nowgong Conference last year there was placed on our young and inexperienced shoulders the care for not less than three fields, widely separated in languages, customs and Christian experiences. We were thus designated to carry on the work which formerly required the whole time of two missionary families and two *missahibs*. Our field represents about one-fourth of our whole Assam Mission and the total Christian population numbers at least 12,000. It is impossible for us to do justice to the work under such conditions and the success that we can report is all due to the efforts of our helpers, the prayers of friends and the blessing of God.

The Sema-Nagas, comprising one of three great language groups under our supervision, are not unlike Lazarus at the rich man's door, naked and full of sores, poor and ignorant, neglected and suffering. It is no small task for our mission to assume responsibility for a tribe of over a hundred villages, some of which are not yet under government control and where head-hunting is still fashionable. The Christian community numbers about 2,600 and the problem is so much more acute since the majority of them have been converted the last two or three years.

This last year we have had the joy of seeing one of the interpreters at Mokochung court leave his position in government service and volunteer for evangelistic work. He was a Saul in persecuting the Christians before he was converted, but we believe that he will be a Paul in caring for the churches. Bible classes have been held in Kohima for the Sema workers and they have responded most willingly, many of them walking more than 100 miles to get here.—*Rev. B. I. Anderson, Kahima-Impur, Assam.*



## THE HOME LAND

### News from Colporter Missionaries on Widely Separated Fields

Christian H. Bolvig, Mankato, Minnesota: Have found a number of our smaller fields without pastors. Interest good and I am happy that seven souls this month have found Christ; have prayed with others.

F. F. Butler, Springfield, Colorado: On account of new railroad construction, excellent prospects in west end of Baca County. Final organization of new church at Pritchett, on Santa Fe R. R.

W. S. Steel, Sutton, West Virginia: One conversion, that of an aged man in the home of a miner at Gilmer, a mining town. The establishment of numerous prison camps along the highways throughout the country affords a great opportunity for ministers and other church workers to go out Sunday afternoons with the gospel message to the men in these camps.

Thomas D. Leyba, Phoenix, Arizona: During our Mexican Evangelical Convention of the State of Arizona, June 4-8, in Phoenix, 37 persons accepted Jesus as Saviour.

H. W. Vodra, Mill Valley, California: One out-station Sunday school organized as a result of house to house visitation. One out-station preaching service arranged to be conducted by regular pastor. Three professed conversion.

Arthur A. Glen, Cadillac, Michigan: Found a group of Swedish Baptists in Roscommon County who have built a church and are carrying on without a pastor. Father and two sons converted in a home of tragic sorrow.

Edward W. Watson, Trinidad, Colorado: Meetings have been held in some of the surrounding coal camps, at the earnest solicitation of the Christian people. Tracts distributed and visits to these same camps are planned to bring the people in closer touch with the Scriptures. Many new families of Christian training discovered.

Manuel P. Enriquez, Los Angeles, California: The Mexican people are ready for the gospel message more than ever before. The gospel satisfies their spiritual needs. God gave us 53 conver-

sions at Carpinteria. Eight have been baptized by Rev. P. J. Villanueva.

### Progressive Churches in Mexico

We have at present 28 churches in our field, with a membership of 2,406. Two of these churches were organized this year at Hidalgo and Aldama, in the State of Tamaulipas. The total number of baptisms is 255, which shows a substantial gain. Some of our churches are very small and have been hindered in growth by the restrictions imposed by the law on religious activities and propaganda. The churches of Monterey, Mexico City, and Tampico are self-supporting, and the rest are doing what they can to become so, especially at Puebla and Nueva Laredo. The church in Mexico City, besides paying the pastor's salary, helps to support an assistant, and the Monterey church pays twenty pesos a month toward the expenses of the Seminary students who visit weekly the neighboring towns to sell Bibles, distribute tracts, and hold services in homes.

Our Mexican Convention, engaged in missionary work among the Indian tribes in the States of Oaxaca and Michoacan, is receiving from the churches of our Northern Baptist Mission more than half of its total income, a fact that shows the good missionary spirit they have.—  
*Rev. Ernesto Barocio.*



Class of 1930, Evangelical Seminary, Rio Piedras, Porto Rico

This fine group of Porto Rican young men graduated from the Evangelical Seminary (interdenominational) at Rio Piedras, in June, 1930. Coton (extreme right, first row), a Baptist, received first honors; Cotto (extreme right, top row), also a Baptist, took second honors. Another Baptist, Rodriguez (extreme left, bottom row), is a member of the class. One Congregationalist, two Disciples, two Methodists and two Presbyterians, with the three Baptists, compose the class, every member having an A.B. degree to his credit. The high standard of excellence maintained by this "farthest East" of all American schools is due to unselfish cooperative efforts of all the denominations involved.



## Around the Conference Table

### Early Morning Prayer

"And he shall be like a tree planted by the rivers of water."—Psalm 1:3.

This is an inspired description of the righteous man. As the tree sends its roots down into the moist earth, so the man of good character has his roots, bringing life into his soul, from the streams of spiritual refreshment which issue from the heart of God. It is a high and holy ideal, but how may it be attained? In ancient times men made shrines under holy trees and by the brink of sacred wells. There they *prayed*—and it is prayer which opens the sluice gates down which spiritual renewal glides into waiting hearts.

It was at the riverside praying place outside Philippi that Paul found Lydia of Thyatira, and Lydia found Christ. He always haunts the places where men pray and He will find *you* there.

Out of such exercise come the fruits of the spirit, among which certainly is the grace of liberality. How much this is needed in our times a glance at the missionary budget of our denomination will clearly disclose.

Pray, therefore, in your trysting place by the stream of God's power, that this grace of abundant and generous giving may abound in your own heart and in the hearts of all God's people.

### Prohibition—What Will Happen to It?

Other nations are watching to see what happens to Prohibition in America. And what does happen to Prohibition is of grave concern, for to lose it would be to forfeit almost incalculable benefits, moral, social, industrial and financial, which the records show have accompanied it. The amazing amount of wet propaganda which buys its way into our daily papers is quite enough to confuse the minds of those who read it. No wonder that the Civic Committees throughout Districts, States, Associations and churches are interested in replacing propaganda with facts. Nothing is so eloquent or so powerful as a fact.

Another civic aim of Baptist women is the establishing of permanent world peace. This means adding our efforts to those of other organizations seeking peace, and also sharing in the great an-

nual gathering of Christian people to study methods of securing it.

The world is full of noble tasks. Baptist women are meeting them eagerly and gladly.—*Mrs. C. D. Eulette.*

### They Came—They Worshiped—They Presented Gifts

Three Wise Men sought the King.

The could not rest day or night until they found Him,

Over desert, mountain and stream they followed the Star,  
Herod, Pharisees and Scribes were questioned regarding Him,

Finally the Star rested and they found Him.

The Three Wise Men worshiped Him.

Falling upon their knees before Him, they worshiped—

They recognized the King of Kings and acknowledged Him as Lord of all.

The Three Wise men presented unto Him gifts.

They brought their treasures with them—

Costly and rare were these symbols of love.

They gave them—all of them—to Him.

Why Three Wise Men? Because three men were

Wise in knowledge;

Wise in seeking until they found;

Wise in worship of Him whom they found;

Wise in giving Him their best treasures.

Baptist men, women and children can be wise in the same way.

They have sought Him—

They have found Him—

They are worshiping Him—

They may present their gifts to Him.

The Christmas Offering gives to Baptists of all ages an opportunity to present their special treasures to Him. December 25 is the anniversary of our Lord's birth. Your gift will help others who are seeking Him to find Him.

Secure the envelopes prepared for the offering, from the State Convention office. If desired, the offering will count on your church quota, or it can be an extra love gift from your church.

Join the Wise Men of old in their presentation of gifts to the King, that His kingdom may come and that His will may be done on earth as it is in heaven.

### Subscribe NOW for MISSIONS

If you want the latest news from all fields

#### READ MISSIONS

If you desire to see pictures of our missionaries at work

#### LOOK IN MISSIONS

If you want to know national leaders in all lands

#### FIND THEM IN MISSIONS

If you want to interest uninterested women in our denominational task

#### GIVE THEM MISSIONS

No woman's society can be truly up-to-date on our missionary work unless it uses MISSIONS constantly as a reference book.

Every society ought to have at least one subscription, in order that the eleven copies during the year may be available for program leaders.

Every society ought to have at least one subscription in order that it can lend the copies each month. Keep them in circulation.

Each issue read by an individual counts ten points in the Reading Contest, but far more than that, it will count in new interest and eventually in a larger participation on the part of the readers in our great God-given task of winning others to Him.

Subscribe *at once* for MISSIONS. Send your \$1.25 if an individual subscriber, or \$1.00 if in a club of five or more to MISSIONS, 152 Madison Avenue, New York City.

### The Home Mission Weather Vane and the Far View

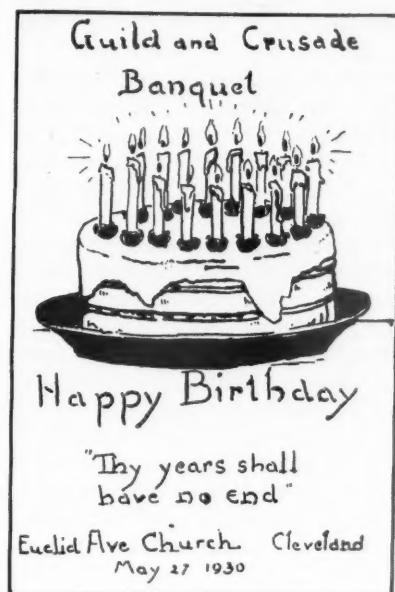
This is the name of a set of eight programs prepared for use in meetings of women's missionary societies. Four of the programs are based upon *From Ocean to Ocean* which brings a letter direct from each of the missionaries of the Woman's American Baptist Home Mission Society. The other four programs are based upon *Overseas*, most of which material consists of extracts from letters from missionaries on the fields of the Foreign Mission Societies.

If your missionary society wishes to know in an intimate way missionaries and the work they are doing on the various home and foreign mission fields, send at once to the nearest Literature Bureau for these two books (50c each),

(Continued on page 639)



## WORLD WIDE GUILD



CAKE AND CANDLES AT THE 15TH BIRTHDAY BANQUET IN CLEVELAND

### Keuka's Double Birthday

Do you remember how thrilling your tenth birthday was? The World Wide Guild House Party was just that this summer, July 21-28, at Keuka College, and more, because it was a double birthday, being the fifteenth birthday of the National Guild. From the first night when Mrs. Rohl, district secretary and leader of the house party, introduced the faculty to the lakeside service Sunday morning, 290 full-time registrants celebrated our double birthday.

Mrs. Lulu Hathaway, just home two weeks before from Timburi, Belgian Congo, came Monday for four days. She gave us a picture of mission work from one who has completed her first term, while Mr. and Mrs. George Geis, veterans of thirty-eight years' service, drew contrasts between pioneer and recent work among the Kachins in Burma. Marguerite Tift, Christian Americanization Secretary shared with many her new American friends. Miss Suzanne Ruieck, B. M. T. S. Field Secretary, and Dr. Detweiler arrived just in time for the birthday party Saturday night.

What a party that was at the culmination of a busy week of work and play! Dr. Norton had the cooks con-

coct a real birthday cake with lovely candles, marked "W. W. G. 1920-1930." As Mrs. Rohl lighted the tapers she suggested what their lovely flicker might mean to us—Guild girls in service, leaders, happy memories and experiences at Keuka, and best of all, inspiration from the light of the world. Greetings and birthday wishes were read from alma mater and Miss Mary Noble, Mrs. St. John, Mrs. Hathaway and Elizabeth Vickland. The Toastmistress was our new field secretary, Esther Phelps. Of course we couldn't have a real birthday party without our mothers, and it happened that real Guild mothers came to represent the mother societies, Mrs. J. C. Davis, Mrs. Rohl's mother, and Mrs. J. A. Small, mother of Dorothea, who presented a check to each district mother as a token of New York district's gratitude and love. Mrs. Rohl presented a senior gift to Dr. Norton for Keuka College in appreciation of all he has done to make the house party so successful.

Prizes and recognition went to many. The birthday cake was awarded the greatest number of points. Individual point winners were Ruth Lerow of Kenmore, Buffalo, and Jean Starling of Lockport. The intelligence test was won by Martha Spears, Geneva, whose only demerit was the omission of 152 from New York headquarters address. In Field Day activities Clara Crary, Rochester, Carrie Brown, Lackawanna,

and Helen Bird, Rochester, were ranking contestants. Mrs. Ralph Kirby and Theda Gschwind who had attended the first Keuka house party returned and sang "Trees" to the delight of all.

The culmination of the evening came when the members of the distinguished service chapter were called to the front with the thirteen new girls and missionaries elected this tenth year. All the missionaries were asked to stand at one side, and any others who were in service or who were going to give their lives as missionaries joined them. Then Mrs. Rohl asked how many in the house party were going home to be missionaries in their own church. There was a moment of silence and then the whole body of Guild girls rose in a mass. Standing quietly with a new pledge of devotion we were led in a prayer of consecration offered by Margaret Holley. The birthday party was over but Guild work in New York District is going over bigger and better in 1930-31, after the inspiration of Bible, study books, dramatics, vespers, and evening services. A record attendance is expected at Buffalo, November 28-30 at the W. U. Y. Thanksgiving rally. Come—Guild girls—come!

### Eastern New York House Party

Ninety Eastern New York Guilders spent six happy days at Round Lake in August for their second House Party, and a very successful program of classes and sports and inspiration was carried out. Our new Field Secretary, Esther Phelps, was most enthusiastic over it. A Candle-Light Pageant followed the Birthday Banquet. It was entitled "Sunset and Evening Star," and was written by Musetta Spittler.



GIRLS, TEACHERS AND GUESTS AT ROUND LAKE, NEW YORK

### Miss Phelps' Messages

#### Dear Guild Girls:

I must tell you something about the Rally at Alderson, W. Va., which opened Sunday, August 24, with a beautiful service. Dr. Dunlop, president of Alderson Junior College, gave a stirring talk, following which many girls dedicated themselves to a life of Christian service. In the evening we had a candle-lighting service followed by prayers and songs on the college steps. Next afternoon at the business session Mrs. Harrington, state secretary, presented her plans, including honor point systems for both individuals and chapters. The banquet was based on ships. The dinner was served by Alderson boys dressed as sailors. We were all sorry to leave Alderson.

*Dear C. W. C.:* November is here now and we are all well started on our C. W. C. motor trip. My own little red auto has really traveled many miles as it has gone with me on all my trips.

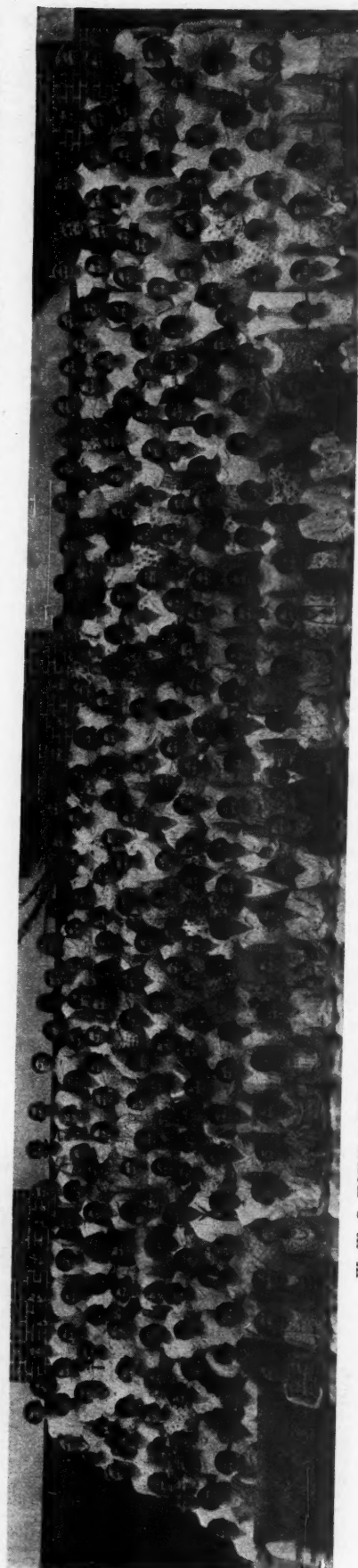
At Alderson, W. Va., I met the Crusaders as they were laying in their equipment for the winter.

In Manchester, N. H., I had a nice visit with Mrs. Chapman, leader of the Herald Band in the First Baptist Church. The Heralds there will take their motor trips during the devotional periods of their Church School. They will have four "parties." Last year they made scrapbooks and surprise packages for children in Homes and Hospitals. Are you going to do something like that? I'll be glad to know how all the other motor cars are coming along. What missionary needs have you seen while you've been traveling, and what have you done to help?

*Ethel Brooks Phelps*

### Eastern Pennsylvania

The first World Wide Guild House Party of Eastern Pennsylvania, held at Camp Unami, near Sumneytown, July 26-27, was a great success from the beginning on Saturday until the closing Fellowship Service on Sunday afternoon where 175 Guild girls were present. Of special interest was the Good Night Service, held in the amphitheater around the campfire, which closed with a beautiful candle-light procession. Then, as a glorious beginning for the Lord's Day, we gathered again in the amphitheater for our Sunrise Service, where we received a wonderful new vision of what a real Guild Girl could and should be.



W. W. G. HOUSE PARTY, WESTERN NEW YORK DISTRICT, HELD AT KEUKA COLLEGE, PENN. YAN, N. Y., JULY 24, 1930

### Arizona

The Arizona Guild House Party this year was combined with our State Assembly at Mormon Lake, a very beautiful spot among the pines. For ten days Guild girls and counsellors fellowshipped together in a splendid class in Guild Methods, taught by Mrs. Roger Cummings.

Wednesday night we had a Guild Banquet. Our theme was "The Victorious Guild Girl." The toasts were: The Victorious Guild Girl in the Home, in the Church, and at School. The rest of the folks at the banquet were made to feel that it really means something to be a Guild girl. The Guild girls also had charge of the program for the campfire that night. Guild girls with their counsellors stepped out and formed a circle around the campfire, and after singing "The Guild Girl's Prayer," all joined in prayer for the success of the work of the whole World Wide Guild. It was indeed a time of exquisite happiness to feel that we were a small part of such an organization with such a task before it.

### Fairbury, Illinois

Our Association Rally, held Saturday afternoon and evening, March 29th, was splendid, in spite of a snowstorm which restricted our attendance. One feature of the afternoon devotional service consisted of testimonies on "What the Guild has meant to me." Then followed an Initiation and Candle-Light Service for all Chapters recently organized. The Banquet was Saturday evening and the Toasts were as follows: To our Guests; To the places where we live—In the Home, In the Guild, In the Church, In the World. An address by Rev. F. H. Rose of the Philippines closed a very inspiring Rally.

### Christmas Suggestions

The beautiful Guild Calendar (35c) would be a lovely gift for any Guider.

The price of the Fifteenth Birthday Stationery has been reduced to 50c for a pad of 50 sheets and 25 envelopes. Extra envelopes 25c a package of 25. This stationery has been very popular with the Gu Gi family.

We also want every Chapter to have copies of Dr. Grose's Anniversary Hymn and Glee. They have been very popular at Summer House Parties and Rallies, and you all need them for this Fifteenth Birthday year. They are 50c per hundred and may be ordered from New York or Buffalo.

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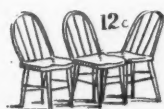


## Seen from the C. W. C. Motor on the King's Highway

BY ESTHER BROOKS PHELPS

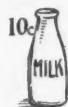


In a coal camp in Wyoming, a missionary started a Bible class for all the children who cared to come. There were 46 boys and girls, and not one of them had ever been to a Sunday school class, or a church service. The teacher told the children some of the stories we all love to hear and then she said, "You can find all these and many more beautiful stories in your Bibles. How many of you have a Bible of your own?" Gladys raised her hand. "But someone in your family must own one. Now how many of you can read the Bible in your homes?" Three more hands went up. Only four children out of 46 had the privilege of reading in the Bible.



"Now those who are sitting on the table will have to stand while we have our drawing period." That is what one of the kindergarten teachers in Puebla, Mexico, used to say. Then more than half the class would jump down from the work table and the rest of the class would draw up the seven shaky little chairs. (Usually about ten children squeezed together on them, so we can understand the shakiness.) The next Sunday, those who had been on the table would take their turn on the chairs.

Then, one Sunday morning, there were eighteen new shining yellow kindergarten chairs, and everyone had almost a whole chair to himself. Maybe those children had gotten used to being crowded, though, for they kept inviting more of their friends to come to Sunday school and the last time we heard from them there were 37 in the class. By this time, even the 18 shining yellow chairs are a little bit shaky, I suspect.



Our C. W. C. special interest missionary, Miss Lydia Huber, in Puerto De Tierra, Porto Rico, wrote us in June MISSIONS about her kindergarten. Do you remember

that she said that every child in their kindergarten was under weight, and that all but three of them needed medical care? And do you also remember she told us that money had been given so that each child might have a real bottle of milk for lunch each day? At first some of them asked, "Where is our coffee?" for they had never had milk before. But it didn't take them long to learn to love it. Now the milkman says he would rather take milk to the mission than any place else on his route, because there are so many happy boys and girls waiting for him. Don't forget there are still other missions that can give only one dry cracker to each child at lunch time.



Not very long ago a mother in Esthonia took a little girl to her Baptist minister and asked him to give her to someone who could take care of her. The woman's husband had been killed during the Great War. The other children had all died of diseases since then, and she had tried to take care of little Anna herself. Now she was out of work. She had sold everything they possessed. She and the child had had nothing to eat for two days.

The minister took them in his own home. They had to be very careful not to let Anna eat too much at first, it was so long since she had had anything at all. How wonderful that first bowlful of bread and milk must have looked to her. Now Anna's mother is working for a wealthy family, and Anna lives with her and plays with the children of the house as if she were in her own home.



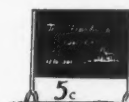
"Good-bye, Miss, and thank you for helping me with my English lesson. Oh, wait, Miss, if you're not too tired would you run in to see that little Stephen on the first floor? I heard him crying yesterday, and they told me it was because the city schools wouldn't send him a teacher."

The Christian Americanization teacher in Springfield, Massachusetts, did stop in on the ground floor to see Stephen. His face was all red and streaky because he had been crying again. She found he was

so badly crippled he couldn't even raise his arms to the table beside the bed.

"See, teacher, I am trying to teach myself to write," and he pushed over a piece of wrapping paper that had been lying on his lap. It was covered with lead pencil marks and his mother told the teacher he had spent the whole morning trying to make his stiff little fingers copy the printing on an oatmeal box. The next day the worker brought a fresh pad and pencil for Stephen, and gave him his first writing lesson. A doctor came to see him, too, and now he can raise his arm slowly to the level of the table and can move his fingers enough to write the whole alphabet.

The last time he had a lesson, he said to the teacher, "I wish you would thank the children who send me my pencil and paper. The day seems only half as long now that I can spend my time reading and writing."



"All of you come here and look at my copy. Then go and write the numbers yourselves." And what do you suppose that class of little African boys did? They got up from where they had been sitting under the tree, knelt down by the teachers to examine closely the marks he had made on the ground and then each went off by himself to make marks in the dust with a stick. This older boy had gone to a Mission School, and had returned feeling he must give what he had learned to the younger boys of his village. He had absolutely nothing to work with, but that didn't bother him a bit. After the boys had done their sums, they all sat around him and listened to stories of life at the Mission. Today he described the blackboard, on which one could write with white sticks. It sounded very funny to them, but the teacher insisted that it was a much easier way to learn. Every one in the class could see the teacher's copy without moving, and during the rainy season they could have their lessons inside. And then he told them a secret. Such a blackboard might be theirs some day, for the missionary at the Mission had promised that if another blackboard came to them, he might take it to his class in the village.



"How much do dresses cost here?"

The teacher at the Italian Christian Center in Philadelphia turned to look at the little questioner.

"How much do dresses cost? Why, we haven't any dresses that cost anything."

The little girl's eyes filled with tears. "Why, Rose said I could get a dress here. I didn't want to bother you."

"You're not bothering me", answered the teacher. "In fact, I want very much to know you better. I don't think I know your name."

"Mary Mistrella."

"And how old are you?"

"Eleven years old, but I wear the same



size dress as Carlita, she's my sister and she's only eight."

"You really want a dress, don't you, Mary?" said the teacher. "But do you want it badly enough to sew it yourself? Will you come to this class every time we meet? I can't let you start a dress unless you'll finish it, every stitch."

Mary's eyes just shone, and then she hesitated again. "My mother can't pay for it, if it costs too much", she said.

"She won't have to pay because the dress material is a gift—a love gift from some girls who belong to a World Wide Guild. They never heard of you, but they love Jesus, and have shown their love by buying the material, cutting out the dress, basting it together, and even binding the neck. So you see they've done the hardest part of the making, too."



"The missionary is coming with presents!" The word passed from one child to another. Yes, there had been enough Christmas presents sent from America to Gauhati, Assam, so that Miss Holmes was able to take some out to the near-by villages. Miss Holmes spread the gifts out and let the children choose what they wanted most. There were dolls and beads for the girls; knives, balls, and marbles for the boys. Miss Holmes watched one almost naked boy who was standing at the edge of the group. Finally, he moved nearer to the presents. He fingered a bone-handled knife. He held one of the balls cupped in his hands. He watched the older boys playing with their marbles. Suddenly his eyes brightened. He reached across the toys and snatched up a pair of trousers. Then, turning, he ran away as fast as he could go.

The missionary was getting ready to leave when she felt a tug at her skirt. There stood the same little boy wearing his new clothes and holding up a basket of yellow tangerines to her, his "thank you" for a dearly prized Christmas gift.



One night Miss Flora Ernst, one of the nurses, carried three tiny babies into the Union Hospital at Iloilo, Philippine Islands.

"Where do I put the newcomers?" she asked.

The nurse in charge looked at her in despair. "We have only ten beds", she said, "and there are nine sick children here already."

Do you know what Miss Ernst did? She took that tenth bed, fastened strong canvas around the edge to make sides high enough for a crib, and then she divided the width into thirds with two hot water bags so the tiniest of the twin boys had heat on both sides. It is a good thing our nurses have such clever ways of making what they have serve their needs. But just suppose another baby had come to the hospital that night!



The doctor stopped beside the little boy's bed for their goodnight visit. She had grown to love this little Chinese boy, and how she wished more could be done for his little crippled legs. He had been looking at one of the scrapbooks sent over by C. W. C. children, and was waiting to ask the doctor about a picture of a football game.

"How did they play the game? Why did they wear masks? Did all the boys in America play?"

The doctor told him all she knew about the game.

"If I could only play games like that—but I can't even move."

He was being brave, but the doctor knew how unhappy he was. In her heart she was praying hard for she knew that soon little Chi Chin could move about slowly, if

someone would put a pair of crutches in a White Cross box.



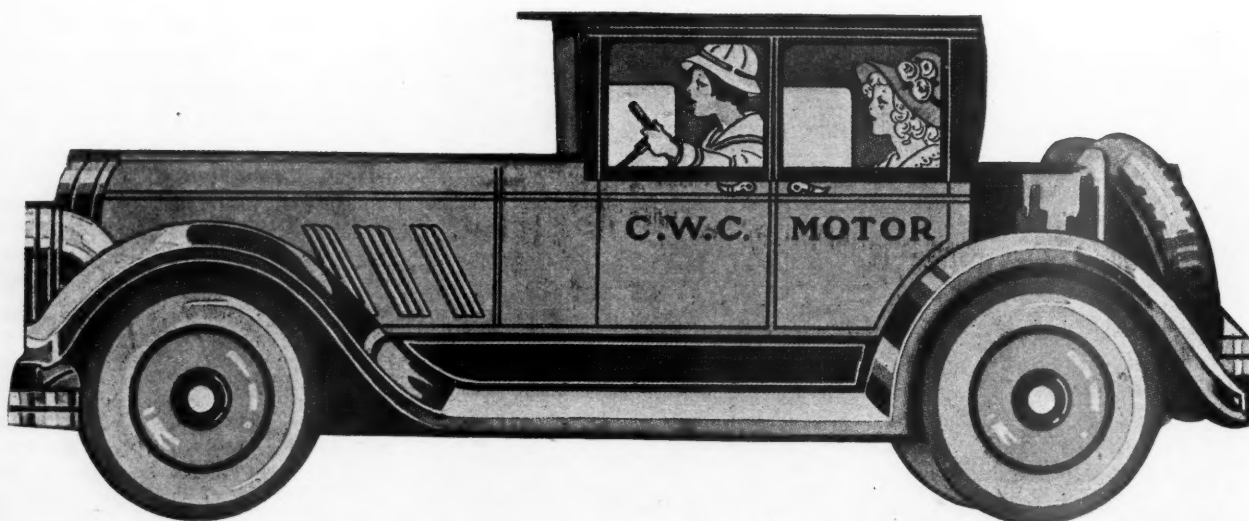
The shining black eyes of Kazuko followed every move the kindergarten teacher made. Those bright snipping things cut the paper in strips, and when pasted together there was a lovely orange lantern.

"Will you make one now, dear?" the teacher asked, but Kazuko drew back. She was too frightened and self-conscious to dare to touch the shining scissors. Another little girl who had eagerly been waiting a chance claimed her turn, and Kazuko was able to draw back in a corner and watch the others. The next day she could hardly wait for the handwork period. When the time came, the teacher separated the class saying, "Those of you who were around the table yesterday will go into the other room to hear a story today. We are sorry but there isn't enough material for each of us every day."

There were only ten pairs of scissors in that kindergarten for the thirty little Japanese girls who were so anxious to learn to make pretty things.



"No, this is only a rubber ball, a real baseball is harder. Now the catcher stands back of the man at bat." The missionary went on explaining the rules of baseball to a group of Indian boys from the Hopi Mission School. They had never played baseball before, but it didn't take them long to learn. Every Saturday after classes, they worked on their new baseball diamond until it was clear and leveled, but they have had to keep on playing with a rubber ball because the mission couldn't provide them with a real baseball. How long would you C. W. C. boys like to play with a rubber ball?



## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON  
1153 East 56th St., Chicago, Ill.

### Outlines for Program Builders

THAT MISSION CIRCLE S.O.S.

The Forum Conductor regrets her inability to respond to innumerable requests to "send us by return mail a set of ready-to-use programs especially adapted to our missionary society," whose specifications usually follow. If unable to select from the many excellent plans given herein monthly such as will articulate into an outline available for local use, why not fall in step with the majority of women's societies by using the topics and literature for the year's united study, making these the basis for popular programs that will attract listeners and fit in with the dominant themes in *MISSIONS*, whose articles are profusely illustrated? To this end, send to your nearest Baptist Literature Headquarters, or to the Literature Bureau, 152 Madison Ave., New York, asking for the set of six programs based on *A Cloud of Witnesses* (foreign topics), and the similar set of eight on *Trailing the Conquistadores* and *Our Caribbean Neighbors* (home topic), each priced at 10 cents. The "How to Use" pamphlet on the first-named book includes not only helps to leaders of study classes, but a cover-all set of programs for women's societies not entering formal study (price, 25 cents).

From the "Program Help Book" of the M. E. denomination, we submit a few abbreviated cullings that will easily expand into good programs. The theme is *A Cloud of Witnesses* (cloth 75c, paper 50c).

1. Topic, "The Great Invitation," Luke 14:16-24. To be used as an autumn rally meeting, with a supper costing 50 or 60 cents per plate, with a copy of the study book as a favor. (This would mean donating the supper.) The same idea may be carried out at an evening social gathering, naming it "A Personality Party." The hostess explains that the gathering is in honor of one of their number recently returned from a trip around the world, the belated guest entering to this introduction. After some natural, informal conversation, a chorus of voices asks her to tell of her adventures and show anything she may have brought back as souvenirs.

The guest responds that though she saw marvelous scenery, the beauty that impressed her most was not that of mountains and lakes, but the womanhood of the lands visited, her curios being flesh-and-blood ones from several far lands. Thus introduced, she brings, in turn, costumed girls presumably from India, Japan, South America, etc., each telling her own story.

In succeeding programs: "Chapter 1 of the book will speak for itself"—upon which six women, costumed or otherwise, tell in a few minutes each the outline stories of missions in Persia, Palestine, India, China, Japan and Africa. A discussion topic is then thrown open: "Suppose you were a Bible woman going into a non-Christian village—how would you begin to tell the native women about Christ?" A guessing contest on the capitals of the foreign countries might then be used. For Chapter 2 there may be a Malayan demonstration taking in all nationalities involved, or assign to different speakers the stories of the Indian, Japanese, Chinese, Korean, Syrian and African "witnesses." A contest on making the most words out of *A Cloud of Witnesses* in a given time may be the social feature. Chapter 3 may have a roll call on miracles of healing mentioned in the New Testament. For the program matter, write name and short typed sketch of each of the characters presented in the text. Line up thirteen women and on the back of each pin a sketch. Each one in turn reads aloud the sketch on the woman in front of her, Number One going to the foot of the line and reading Number Thirteen. Special credits might be given to the participant able to add further facts about herself. The characters are impersonated during the rest of the period. Discussion: "If you had \$10,000 to invest, would you give it for Bible women, school teachers, or doctors and nurses, and why?" For Chapter 4, arrange audience in rows and have guides take the groups to social service places, saying, "We are now in the Sunrise Kingdom and passing—", etc. Present little pictures and maps at certain points as souvenirs. Discussion: "Which type of work is most needed in China?

Africa? etc. If going as a social worker, which type would you prefer?" Chapter 5: Into large box with hole in center drop stories of Mrs. Jo, Mrs. Mura, fastened to a heart. Ask one woman at etc., each typed on white paper and a time to draw a heart from the box and read aloud its inscription. Chapter 6: Girl in artist's costume tells story on p. 191. Woman sitting at piano gives that on pp. 193, 194. Woman with books and type, or smock and typewriter, tells that on pp. 197-206. One with bucket of coal and garden implements gives story of Mrs. Asa Hirooka. Mary Chuan, in Chinese costume, sits at small table with tiny paint brush and inkwell and presumably writes Chinese characters (beginning at right of paper and writing downward) as she "talks" the contents of letter thus written to the audience, telling of her parents, home, etc. Talks should be brief and interspersed with music.

### A PROGRAM OF HONORABLE MENTION

This was submitted by the Shenandoah, Iowa, missionary society, in the contest at the Northern Baptist Convention, and received honorable mention. Japanese decorations of homemade lanterns cut from wall-paper, flowers of native lineage, a real Japanese cloth on the tea table, a miniature growing or hanging garden, a cardboard pagoda covered with real vines, nut cups (as favors) made like lanterns; pictures of schools, houses, flowers, buildings and a miniature jinricksha (passed around during program) gave atmosphere. The program consisted of "A Japanese Good Morning," recited by a child; talks or papers on Japan as a country, Japanese as individuals, Japanese religions, and Japan under Christian influences; "Tea for Everyone" (a small prize being given to the winner)—a contest as follows: What is a tea that everyone enjoys? (Hospitality.) For church members? (Morality, sanctity, etc.) For worldly women? (Society.) For the poor? (Charity.) For stout people? (Obesity.) For worry? (Anxiety.) For landowners? (Property.) For sedate people? (Dignity.) For angels? (Purity.) For light-hearted people? (Gaiety.) These questions were written on teapots cut from bright-colored paper.

### WAYS OF USING "MISSIONS"

A Current Events Committee may report outstanding items each month. A Research Committee may be made responsible for cutting out, mounting and



passing around at the program meetings an assortment of striking pictures illustrating each monthly theme. Have someone responsible for reading carefully the book reviews and trying to place the best publications in Sunday school, church and public library. Note the requests of the cooperating organizations for bequests and bring them before those in the church able to respond.

Read carefully the advertisements and bring the merits of the various articles or forms of service to the attention of the membership. Use subscriptions to *MISSIONS* as Christmas gifts or rewards in games and contests. *When you have received help from suggestions in The Forum of Methods, consider your own responsibility for giving something in return.*

## Foreign Mission Record

### SAILED

From San Francisco, June 20, on the *President Jackson*, Miss Annie Buzzell, for Japan.

From Montreal, June 21, on the *Albertic*, Rev. and Mrs. C. E. Vichert, to Liverpool, for West China.

From San Francisco, June 26, on the *President Monroe*, M. J. Lester Rancey, to Singapore; from Singapore, on the *B. I. Steamer*, July 31, for Burma.

From New York, July 2, on the *Kungsholm*, Dr. and Mrs. A. C. Osterholm, to Gothenburg; from Antwerp, August 8, on the *Albertville*, for Belgian Congo.

From Seattle, July 12, on the *President Jefferson*, Miss Hazel O. Mann; Rev. and Mrs. S. S. Feldmann, and child, for the Philippine Islands.

From New York, July 16, on the *President Roosevelt*, Mrs. G. E. Blackwell and two children for Hamburg; from Marseilles, September 6, on the *Yoma*, for Burma.

From New York, July 16, on the *President Roosevelt*, Rev. F. W. Stait, to Plymouth, for South India.

From New York, July 23, on the *George Washington*, Mrs. W. O. Lewis and son, for France.

From San Francisco, August 5, on the *President Hayes*, Rev. and Mrs. A. T. Fishman, to Manila; from Manila, September 10 on the *President Adams*, to Penang; from Penang, September 19, on the *B. I. Steamer*, for South India.

From San Francisco, August 5, on the *President Hayes*, Miss Signe Erickson, Rev. and Mrs. F. H. Rose and daughter, for the Philippine Islands.

From Vancouver, August 7, on the *Empress of Canada*, Miss Minnie V. Sandberg, to Far East.

From Seattle, August 9, on the *President Madison*, Miss Anna Foster, for South China.

From San Francisco, August 22, on the *President Harrison*, Miss Katherine Muehl, for East China; Rev. and Mrs. Charles Rutherford and two daughters, for South India; Rev. and Mrs. Erle F. Rounds and son, for the Philippine Islands.

From Seattle, August 23, on the *President Jackson*, Miss Alice Bixby, Miss Freda Clause, Mrs. R. H. Fisher, for Japan.

From New York, August 27, on the *America*, Mrs. Hilda J. Bain, Miss Linda Erickson; from Antwerp, September 10, on the *Leopoldville*, for Belgian Congo.

From New York, August 30, on the *Cedric*, Miss Marian Reifsnider, to Liverpool; from Liverpool, on the *Amarapoor*, September 12, for Burma.

From Boston, August 31, on the *Cedric*, Miss Beatrice Pond, to Liverpool; from Liverpool, September 12, on the *Amarapoor*, for Burma.

From New York, July 15, on the *Carmania*, to London, Rev. and Mrs. W. A. Stanton for South India.

From Seattle, September 6, on the *President McKinley*, Dr. and Mrs. P. H. J. Lerrigo, for Far East.

From San Francisco, September 9, on the *President Monroe*, Miss Frieda Peter, for Singapore; from Singapore, October 9, on the *B. I. Steamer*, for Burma.

From San Francisco, September 9, on the *President Monroe*, Miss Fern Rold and Miss E. Victoria Christenson, for Singapore; from Singapore, October 9, on the *B. I. Steamer*, for Assam.

From New York, September 13, on the *George Washington*, Dr. Mary Bachelier, Miss Ada P. Stearns, Miss Naomi Knapp, to Cherbourg; from Brindisi, October 10, on the *Adria*, to Haifa; from Port Said, on the *City of Paris*, for Bengal Orissa.

From New York, September 13, on the *Samaria*, Miss Stella Ragon and Miss Eloise Whitwer, to Liverpool; from Liverpool, September 26, on the *Chindwin*, for Burma.

### ARRIVED

Miss Charity C. Carman, of Toungoo, Burma, in New York, June 16

Rev. and Mrs. G. J. Geis, of Myitkyina, Burma, in New York, June 16.

Miss Helen Hunt, of Rangoon, Burma, in New York, June 16.

Miss Rachel Seagrave, of Rangoon, Burma, in New York, June 16.

Rev. and Mrs. H. C. Gibbens, of Mongnai, Burma, Miss Hattie Price, of Mandalay, Burma, Miss Florence Skevington, and Miss Gladys Skevington, of Chengtu, West China, in New York, June 23.

Miss Melissa Morrow, of Narsaravupet, South India, in Montreal, June 5.

Miss Esther Ehnbohm, of Banza Manteke, Belgian Congo, in New York, July 5.

Rev. and Mrs. B. B. Hathaway, of Tshumbiri, Belgian Congo, in New York, July 10.

Rev. and Mrs. W. B. Charles, of Bacalod, Philippine Islands, in New York, July 31.

Mr. and Mrs. F. G. Leasure, of Banza Manteke, Belgian Congo, in New York, July 24.

Miss Abbie G. Sanderson, of Swatow, South China, in Seattle, July 28.

Miss Marguerite Everham, M.D., of Swatow, South China, in Los Angeles, August 7.

Mrs. C. E. Smith of Kikongo, Belgian Congo, in New York, August 7.

## NOW READY!

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Miss Enid P. Johnson, of Swatow, South China, in New York, August 19.

Miss Annabelle Pawley, of Osaka, Japan, in Seattle, September 6.

Dr. and Mrs. Joseph Taylor, of Chengtu, West China, in New York, September 8.

Rev. and Mrs. O. L. Swanson, of Golaghat, Assam, in New York, September 15.

#### BORN

To Rev. and Mrs. J. Lee Lewis, of Toungoo, Burma, a son, June 11.

To Dr. and Mrs. M. D. Miles, of Kengtung, Burma, a daughter, July 1.

To Rev. and Mrs. P. J. McLean, Jr., of Ningpo, East China, a daughter, July 2.

To Rev. and Mrs. E. H. Giedt, of Kityang, South China, a son, July 3.

To Mr. and Mrs. H. F. Stuart, of Iloilo, Philippine Islands, a daughter, July 4.

To Dr. and Mrs. John S. Carman, of Ongole, South India, a son, July 29.

To Rev. and Mrs. A. F. Merrill, of Tura, Assam, a son, September 14.

#### DIED

Rev. C. E. Petrick, retired missionary, to Assam, in Germany, June 24.

Rev. A. H. Curtis, retired missionary, to South India, in Mount Vernon, New York, July 8.

Dr. Jacob Speicher, of Swatow, South China, in Shanghai, China, July 15.

#### MARRIED

Mr. J. Howard Whitt and Miss Jessie J. Dummit, in Marion, Ala., May 26.

Dr. R. L. Crook and Miss Edith Loree, in Yachow, West China, in June.

Mr. Roger Cummings and Miss Beryl Snell, in Berkley, California, June 20.

Rev. Clarence G. Vichert and Miss Constance Welch, in Toronto, Canada, June 19.

Dr. George W. Wescott and Miss Ellen

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(Continued from page 632)

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### World Day of Prayer February 20, 1931

Committees making plans for the observance of this Day of Prayer can now secure copies of all necessary material, such as the program, poster, seals, service of consecration, also the leaflet on the projects and the Prayer Calendar, both of which are in addition to the regular material issued during the previous years. The price of the printed programs is 2c each or \$1.75 per 100; poster 10c, seals \$1.75 per 1,000 or 25c per 100; Service of Consecration 10c. Order all supplies from the nearest Literature Bureau.

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(Continued from page 639)

### The New Poster

The Board of Missionary Cooperation has prepared and distributed a poster, artistic in design, beautiful in color and meaningful in purpose. In the background are the world continents, and superimposed upon them is a candlestick containing twelve holders with candles. The candlestick represents the church quota for world-wide missions, and each candle represents one month in the denominational year. As the church pays monthly the one-twelfth of its quota, a flame is pasted to the candle. This poster will visualize readily to every church member the actual participation of the church in the denominational task of making Christ known to the world. If the poster is not visible in your church ask your pastor about it. If one has failed to reach him write at once to your State Convention office.

### Mt. Hermon Federate School of Missions

The twenty-fourth annual session—July 5-12, was perhaps the most complete yet in ground covered and excellence of leadership. The new chairman, Mrs. W. E. Crouser of San José, presided with dignity and charm, and much of the value of the program was due to her diligent work throughout the year.

The daily Bible hour was conducted by Dr. Lapsley A. McAfee, who also preached the opening sermon.

Mrs. Marion Humphreys of Omaha gave the lecture course and conducted the large normal study class on India. The lecture course on "Between the Americas" was given by Mrs. G. Bayard Young, who had recently visited the West Indies. A new and successful feature was a normal study class for children's leaders, under the direction of Mrs. A. E. Craig. Miss Alice B. Bonn, a Stanford University graduate last June, successfully led the Bible and mission study for high school and junior college girls, and directed the pageant. Rev. and Mrs. Herman Pettit conducted a School of Missions for children. There was an average attendance of 65, and the half hour demonstration of their work in the auditorium at the close won the appreciation of all.

The popular evening week day lectures were by Dr. Ralph C. Hutchison, of Persia; the reporter-preacher, Mr. Wells, who cleverly interpreted his message by means of the crayon; Hon. T. M. Wright delivered his great address on "The things that are Caesar's." The Sun-



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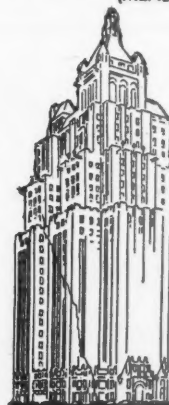
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